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ABSTRACT

This thirty-eighth inservice training conference for clergymen and lay leaders in the rural areas of Illinois focuses on providing information in order that rural clergy might have a better basis for an understanding of the context of the rural community, of current developments and trends taking place, of the impact of these trends on people and organizations, and the implications of these trends for organizations and agencies which serve the community. "Church Or Museum" was the opening topic. The theme for the first session was "Implications of Cultural and Socio-Economic Change" and included papers on "The Individual in a Changing World" and "Implications for the Church." The theme for the second session was "Implications of Change in Technology and Communication" and included papers on "Business and Industrial Developments in Illinois," "Developments in Agribusiness," "Developments as Viewed by a Labor Representative," and "Developments as Viewed by an Industrialist." "The Changing Educational Scene in Illinois," "The Development of Junior Colleges," and "The Growth of Town and Country Church Work in Illinois" were topics included under the third heading, "Implications of the Changing Educational Climate." (HBC)

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THIRTY-EIGHTH

Town & Country Church Institute

PROCEEDINGS
JANUARY 29-31, 1968

THEME: THE CHURCH AND COMMUNITY DEVELOPMENT

RC003202

UNIVERSITY OF ILLINOIS
Cooperative Extension Work
COLLEGE OF AGRICULTURE
University of Illinois
COOPERATIVE EXTENSION SERVICE
College of Agriculture
AND THE
and the
ILLINOIS TOWN & COUNTRY CHURCH INSTITUTE COMMITTEE
U.S. Department of Agriculture Cooperating
John B. Claar Director
COOPERATIVE EXTENSION SERVICE
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UNIVERSITY OF ILLINOIS
COLLEGE OF AGRICULTURE
Urbana Illinois
URBANA ILLINOIS
December 1968

FOREWORD

Attendance at the 1968 Town and Country Church Institute was a new experience for many ministers and laymen. One minister told me that this was the first "secular" conference related to his work as a clergyman that he had ever attended, also that this was the first time he had ever been on the campus of a state university.

It is natural that ministers should raise questions regarding the sponsorship and the purpose of this annual Institute. The remarks by D.E. Lindstrom in this publication provide a brief background on our Illinois program. Throughout the United States, approximately 25 land-grant universities, of which the University of Illinois is one, sponsor in-service training conferences and workshops for clergymen and lay leaders. Overall guidance to these efforts is provided by the national Committee on Continuing Education for Town and Country Pastors at Land-Grant Universities. The Committee is composed of representatives from land-grant universities and church bodies.

The following quotations are taken from the publication *Planning Inservice Training for Rural Clergy by Land-Grant Colleges*, which sets forth the guidelines used by most universities:

"Inservice training conferences planned with rural ministers and conducted by the land-grant colleges can perform a unique function. They should not duplicate what the various denominations can do singly or together. Here in these inservice training conferences, emphasis should be on providing *information*, in order that rural clergy have a better basis for an understanding of the context of the rural community; of current developments and trends taking place; of the impact of these on people and organizations; and the implications of these for organizations and agencies which serve the community. Emphasis should also be placed on providing for ministers an acquaintance with the resources available; a knowledge of the services and programs of the land-grant colleges; of the resources in the community which the clergy can call on for assistance and with which they can "team up" in serving the rural community.

"There must be a clearcut understanding of the respective roles of the university and the church groups. . . . it must be recognized by all concerned that this is not a church conference under the auspices of the university. Rather, the university is making its resources available to an important community institution--the rural church--to better equip its leaders to more effectively carry out their leadership role."

In recent years, the committee planning the Institute at the University of Illinois has broadened the original concept of "rural" to include all churches and pastors in nonmetropolitan areas, and has made a greater effort to encourage the participation of lay men and women. It should be understood that we at the University through our resource leaders are not suggesting a theological position nor are we inferring what ministers ought to believe or preach. Our role is to provide ministers and laymen with opportunities to tap the resources of this state university, to examine socio-economic changes in Illinois and the nation, and to discuss what implications these changes have for the church and the community. We regard this activity as a supplement to, not a substitute for, other types of training programs provided by seminaries and denominational boards and departments.

The Cooperative Extension Service of the College of Agriculture, University of Illinois, is pleased to be able to sponsor the Thirty-Eighth Annual Town and Country Church Institute, in cooperation with the Institute Committee, and to publish these proceedings as a part of its educational program for the people of Illinois. I personally want to thank the Institute Committee for their fine leadership and cooperation in helping to make our 1968 Institute a success.

H.J. Schweitzer
Extension Specialist
Rural Sociology

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STATEMENT OF PURPOSE

The resources of the University of Illinois and of the Cooperative Extension Service and the efforts of the leaders of many church bodies in Illinois are joined in the Town and Country Church Institute to provide continuing education and inservice training for pastors and laymen.

TOWN & COUNTRY CHURCH INSTITUTE

MONDAY, JANUARY 29, 1968
Luncheon Speaker: *Bishop Thomas M. Pryor*
Topic: CHURCH OR MUSEUM

Afternoon theme: IMPLICATIONS OF CULTURAL AND SOCIO-ECONOMIC CHANGE
"The Individual in a Changing World"
Professor Gene F. Summers

Response--"Implications for the Church"
Reverend Gordon R. Dyck
Reverend Henry J. Eggold
Father Paul Hettinger
Reverend Clifford T. Parke

Evening elective classes
Community Planning and Development
Professors J.A. Quinn and J.R. Van Meter
Leadership, Communication, and Social Action
Professors E.W. Anderson and Gertrude Kaiser
Land Ownership, Value, and Control
Professor F.J. Reiss
Pastoral Counseling
Professor O.S. Walters, M.D.

TUESDAY, JANUARY 30, 1968
Theme: IMPLICATIONS OF CHANGE IN TECHNOLOGY AND COMMUNICATION

Morning session
"Business and Industrial Developments in Illinois"
Mr. Gene H. Graves
"Developments in Agribusiness"
Dr. Dale E. Butz

Afternoon session
"Developments as Viewed by a Labor Representative"
Mr. Frank Mingo
"Developments as Viewed by an Industrialist"
Mr. Herbert Johnson

Evening
Film "Hosts of Earnest Men"
Elective classes continued

WEDNESDAY, JANUARY 31, 1968
Theme: IMPLICATIONS OF THE CHANGING EDUCATIONAL CLIMATE

"The Changing Educational Scene in Illinois"
Dr. Richard G. Browne
"The Development of Junior Colleges"
Mr. Gerald W. Smith
"The Growth of Town and Country Church Work in Illinois"
Professor David E. Lindstrom (represented by Professor E.H. Regnier)

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Church or Museum

THOMAS M. PRYOR*

One of the most shocking experiences I have ever had in my life was in the Soviet Union, when the guide pointed to what was obviously a church building and said, with a kind of scornful pride: "That is a museum." There was no doubt in my mind that it was a church. It had all the equipment--stained glass windows, a large belfry with a cross on top, but the guide still insisted that it was a "museum." And in the literal Russian sense the guide was right, because, to a Russian, a museum is a building that formerly had a purpose, a congregation, and a mission, where historically something happened--once--but does not happen now. It had been a church, but now it was a museum because it was only a monument to an historical past. The Soviets had declared war on the church and had tried, unsuccessfully I might add, to destroy the Church and religion.

Our churches can become museums

One of the encouraging features of Soviet life was to see how the Church, forced to struggle for its life, had survived and had actually prospered--stronger today than in the time of the Czars. The road back was a hard and difficult one, and you could see, if you looked, the marks of the struggle on the faces of the faithful. The important point to remember is that at a critical point in the history of Russia, the Church failed the people. It failed to interpret the Gospel adequately or to make its message relative to the day. In time of crisis, people deserted the Church; they abandoned it, and ultimately declared war on it so that today, Russia is strewn with museums instead of churches. But it can happen here! Our churches can become museums--not necessarily by an act of the government, but by the neglect of the people, by relegating to the past the role of religion, by recalling it as a place where something happened once, and by expecting nothing to happen there now. I am saying that our churches can become museums--where God is dead--but they need not; indeed, they shall not, if we are true to our Christian conviction and make the Gospel relevant to our age.

Each age must interpret the faith anew. With cogency and conviction, it must be able to state its beliefs in a comprehensive fashion. It must be able to articulate its convictions in a logical and convincing manner, or else it will become a museum. It cannot take its faith for granted or live in the past. It must be always dealing with current problems and current situations in the light of God's will for this day and age. It does not speak to man in a vacuum. It speaks to man at the point of his deepest need. If the Church does not do this, it will become a museum--and deserves to be.

* *Resident Bishop, Methodist Church, Chicago Area.*

Questions facing the church today

What are the questions facing the Church today? I will list four:

The whole problem of international affairs. Vietnam with its anguish and heartbreak, its confusion and frustrations, its mounting casualty figures throws a great pall over every community and every city. Few international issues have ever so perplexed our statesmen or so divided our people. Everyone seems to agree on one thing, however. They wish we had never gotten into the struggle in the first place. But now that we are in it, what shall we do? Escalate? Withdraw? Negotiate? No simple answer will do because it is not a simple problem. But for the Christian, certain guidelines are apparent. War in all of its horror is but an extension and incident in our international policy. In part, American foreign policy is determined by the moral and political context of public understandings and attitudes in this country. If our government is to act creatively to move the world away from war, we must work to provide a proper context. The most urgent and critical problem facing mankind today is the mushrooming monstrosity of war. China now has the bomb; weapons research and development continues in many nations. Unless a change is wrought in both Communist and Western attitudes, we are all apt to destroy ourselves.

This is where the Church comes in--by bringing to bear its moral judgments on those who see no other alternative for settling international problems but recourse to war. By working together with men of goodwill everywhere to bring about a disarmed world under the law within which free societies can grow and flourish, it can help stop war. Surely

the minds of men can work out a better settlement than war. As the Preamble to the Constitution of UNESCO says, "Since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed." And the Church must capture the minds of men with the biblical message of God's love for all men, and his taking upon himself of human nature and history in Jesus Christ, which impels the churches to be of service to mankind in every aspect of life, including international relations.

Make no mistake about it. If war, such as that raging in Vietnam, with its potential for destruction of innocent populations, with its napalm bombs, poison gases, atomic and hydrogen bombs, is not challenged by Christian morality in the name of a compassionate Christ, we will forfeit all right to speak to the conscience of the world! And the Church will become a museum!

The problem of urbanization. At about eleven o'clock on November 20, 1967, the two-hundred millionth American was born in the United States, according to the big clock that is kept in the Bureau of Census in Washington, D.C. Thus, the United States became the fourth great nation to exceed 200 million persons in population. But those 200 million people are increasingly packed into less and less area in these United States. Late in the 19th Century, the trek towards the city began. It reached its climax in this century. But the trend has continued, until today one of our serious problems is the whole matter of urbanization. It is not just the density of population in metropolitan areas or the fact that some people live in the country and some in the city. The problem is that in 200 of these cities last summer alone, we had riots and disturbances that killed hundreds of people and did millions of dollars worth of damage. From what I gather, the end is not yet, unless we--particularly the Christian community--find solutions to the urban problem. Three things stand out:

1. *RACE.* Although the riots last summer were not necessarily and exclusively race riots, race was involved, and it is one of our chief urban problems. While we have made some progress, we have not gone nearly far enough. Several years ago, Dr. James Conant, former president of Harvard University, warned us that we were permitting "social dynamite" to accumulate in our cities. Its ingredients were overcrowded ghettos; educational drop-outs; unemployment of Negro youths far out of proportion to that of white youths; filthy streets; and miserable housing, infested with rats. What a fertile soil in which to grow a demagogue! No wonder we got our Stokeley Carmichaels and our Rap Browns. We deserved them! But there is more than just the Negro and Puerto Rican ghettos. There is the failure of the white community to hear the Negro demands. As the *New York Times'* Supplement said recently, "Whitey hasn't got the message." Selma, Watts, Detroit have only been vaguely understood by the vast white community. We have not heard the cry of the dispossessed. It is not simply that we have ignored his cry for help, we have acted as if it did not exist. Like the priest and the Levite, we have walked by on the other side--of town. There is hardly a Negro anywhere that does not have a deep grievance. But, unlike a few years ago, the situation is now changed. Never again will the man of color, anywhere, willingly accept second-class citizenship. He will be heard, and his grievances will be aired.

There can be no progress in race relations unless and until the white man changes his attitudes. Many are showing an obstinancy that is unbelievable, and an attitude so totally selfish that it fails to comprehend at all the love of God that finds its expression in the love of man--all men--which must be demonstrated before one's claim to the love of God can be accepted.

Race is a moral problem! It was one that concerned Jesus greatly, and it is one that must concern us if the Church is to be the Church and not a museum.

2. *ECONOMIC JUSTICE.* Closely related to race, but definitely a part of our urban problem, is the whole matter of economic justice. Most people do not want the underprivileged to enjoy advantages that may lead them to want the over-privileges most of us enjoy and think we are entitled to. This is at the base of many of our urban problems. So we spend four times as much per pupil in some suburban areas as we do in the slums. We consistently move our best teachers from the blighted areas to the areas of affluence. We make it increasingly difficult for the ghetto dweller to exist. Many of the sociological problems we now face in our cities, with all their moral concomitants, find their basis in economic justice.

3. *ATTITUDES.* The third thing that stands out in our complex urban civilization is the fact that the place of residence alone does not help solve the problem. It is not farm versus city, ghetto versus suburbs, or shades of residence in between. It is a matter of an attitude and a point of view. Most of us read the same papers, listen to the same television programs, subscribe to the same magazines, and develop what the sociologists call the "urban mind." Some of us give no thought to the formation of opinions. We accept them blindly, letting others do our thinking and deciding for us. Consequently, moral and religious attitudes can and frequently are completely ignored. "Leave war to the generals." "The Church should stay out of politics." "Let the government take care of our social problems." Do these statements sound familiar? There are many more, but they all add up to one thing: namely, that the Church has already forfeited its God-given right to be the conscience of the age, and to confront the generation with God's will for this moment in time. It has already become a museum!

The problem of secularization. I must briefly mention the other two problems that our age must solve if it is to be a Church and not a museum. One of these is secularization, or the increasing dependence upon man, rather than God. It is ignorance--or mistrust--or downright disbelief in the transcendent God; or, to put it more pointedly, as our age does, it is the "Death of God."

Robert Adolph has a book entitled The Grave of God. He does not make the Church a museum; he makes it a sepulcher. And it will be, unless we come to

grips with the new theology and develop within our congregations not only a theological adequacy among our laymen, so that they know what their faith means and why, but a personal experience with God through Jesus Christ. Not a second-hand faith or a traditional point of view toward religion or a cultural involvement, but a personal faith built on a solid intellectual and experiential basis. This means study. It means worship. It means dedication. But this is what it will take to keep the Church alive in a secular age that does not even know the religious vocabulary or care about it.

Our Gospel has to be put in plain terms; no theological jargon will do. But it has to be illustrated by the witness of consecrated lives.

The problem of ecumenical involvement. There is a fourth area, one to which I can only allude, but one that cannot be omitted if we are to save our churches in this day. That is the whole ecumenical involvement, our entire relationship with other Christians. Pope John "opened the windows" at Vatican II and "gave the Catholic Church back to the people," as one authority has put it. The authority and control were taken away from a small group that had seen the Church as their exclusive property. The results of this are being felt in many ways, by both Catholics and Protestants.

The winds of ecumenism are blowing through the Protestant churches in great force, too. This spring [1968], the Evangelical United Brethren/Methodist merger will be completed. Many other mergers have been completed, and additional ones are being discussed. It is an ecumenical age, but most of us are poorly prepared to face it. We do not have the theological undergirding, nor are we willing to take the time to think through the issues that are involved. The merger of churches--at the local level--looks like efficiency and progress, and we rush into it only half prepared. In some instances, these mergers may be nothing more than reducing the church to the least-common denominator. Such mergers are probably more functional than theological, more the common sense of dollars and cents than the common denominator of faith in God revealed through Jesus Christ.

The task of the local church

All of this is to say that the heart of the matter is the local church--not *a* local church where something happened once, where a museum-type relationship to the past is continued, but a congregation of faithful men and women within which the Word of God is properly proclaimed and the Sacraments observed. One of the real problems in religion today is the identification of the Christian faith with the institutional church, the building on a specific corner where something happened once.

You remember that Jesus was with his disciples in Jerusalem, on one occasion, when they asked Him to show them the temple. They stood in awe of the majestic building and looked in wonder at the great stones. But Jesus, sensing their feelings, said, "Not one stone will be left standing on another!" He was saying that the building is unimportant; the structure is of no consequence; it is the spirit and the witness and the sincerity that count. But the disciples misunderstood. They saw His prophecy as a prediction, and wanted to know the day and the time when this would happen.

Jesus makes it quite clear in the twenty-fourth chapter of Matthew when he says, "Be careful that no one misleads you. You will hear of wars and rumors of wars, but don't be alarmed--there comes the time when many will lose their faith and will betray and hate one another, and because of the spread of wickedness the love of most men will grow cold, but the man who holds on to the end will be saved. This good news of the Kingdom will be proclaimed to men all over the world as a witness to all nations...."

This is the task of the local church: to develop a spiritual climate in which individuals grow in knowledge and love of God, where they understand their faith by wrestling with the hard theological problems and come to know God intimately and personally--for themselves.

The road back

If you have been in the Soviet Union lately, you know that the landscape is dotted with museums that used to be churches. Yet, every so often, you see a museum that has become a church. It has gained back its congregation; it has found again its purpose and mission and is a working church. Indeed, that is what the Russians call them--"working churches"--churches that used to be museums but now are active and vital. The road back is a hard one, and it is full of struggle, as anyone who has travelled it will tell you. Nevertheless, travel it we must, because God will not leave himself without a witness, and the saving remnant will always return.

This does not have to happen here. Our churches should be *churches*, not museums. Do not let it happen to your church--by neglect or indifference or ignorance. This means that your worship must be vital, your participation real, and your consecration complete. Then, your church will never become a museum, but will be a working church.

The Individual in a Changing World

GENE F. SUMMERS*

The individual and the world (society) are as the two sides of a single coin. In the early part of the 20th Century, Professor Charles Horton Cooley wrote, "...we can hardly think of ourselves excepting with reference to a social group of some sort, or of the group except with reference to ourselves. The two things go together, and what we are really aware of is a more or less complex personal or social whole, of which now the particular, now the general, aspect is emphasized." The life of the individual, what he thinks, the language he speaks, the values he holds, the way he views himself and others, are inextricably intertwined with the society of which he is a part. Conversely, the society of which he is a part is a product or aggregate of individuals who compose it. As a beautiful symphony is a product of the aggregate of musical notes, the instruments, and the players, so society is a product of the individuals, their values and beliefs, and their ways of living with one another. For the purposes of our discussion, I shall attempt to place the emphasis on the individual side of the coin, or to borrow Cooley's phrase, I shall emphasize the particular aspect.

A few years ago Professor Manford Kuhn from Iowa devised a research technique that permits one to examine the truth of Cooley's assertion that "...we can hardly think of ourselves excepting with reference to a social group of some sort." Professor Kuhn's technique, known as the Twenty Statements Test, is a rather simple device, but one that produces very revealing results. The test asks each person to provide twenty different answers to the question, "Who Am I?" The findings of studies using this method indicate that people will commonly answer by first giving statements referring to groups or categories with which they feel identified and by which they are identified. Respondents will say, "I am a Christian," or "I am a son," or "I am a student," or " I am a farmer," or "I am a minister." These refer to social groups and to social classifications to which the individual has been assigned and with which he identifies himself and others, and they him.

Frequently, persons will also answer in terms of some sort of self-evaluation, such as "I am friendly," or "I am outgoing," or "I am ugly," or "I am bossy." Such statements point up the validity of Cooley's assertion, because they indicate how one's self-image incorporates one's social relations. For an individual to say that he is "friendly" is essentially to talk about himself in terms of his relation to other individuals.

Several years of research with this method have also shown that individuals generally answer first in terms of social groups and categories and secondly in terms of self-evaluations. This well-substantiated pattern suggests that in terms of shaping the individual's conception of who he is and the kind of person he is, group memberships are even more important than the quality of an individual's social relations.

To understand the individual in a changing world, we must first comprehend the relationship that exists between the individual and his society. Shakespeare, in his typical genius, has one of his actors in *As You Like It* say, "All the world's a stage. Every man has his entrance and his exit; and each in his own time plays many roles." This dramaturgical imagery can aid us in our attempt to understand the individual in a changing world.

What acting does to the actor

The individual "actor" is born into an ongoing society. The importance of this is that interactions have become patterned by the time he shows on the scene. Past actors have acted in such a fashion that certain clusters of interactions have come to be recognizable. Interactions have become patterned, and each cluster in the pattern is a recognized position or status--father, mother, etc. Society is organized into a myriad of statuses or positions. Associated with each is a set of proscriptions and prescriptions regarding the appropriate actions of any actor playing a given role. Remembering that every individual occupies a number of the statuses that make up the fabric of society, there are at least two consequences worth mentioning in the present context.

First, the proscriptions and prescriptions of the "roles" (each of them) the actor plays and the performances of other actors in their respective roles place a firm (but not rigid) set of restrictions on the actions of the actor. Another way of looking at this is to view the role as providing the actor with a relatively routine, regularized set of cues or stimuli to which he responds, as well as

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with a set of prescriptions as to how he should respond. From the standpoint of learning theory, this sets the conditions for very effective learning or conditioning. What, we might ask, is it that is learned? He learns how he should respond to the world. With some practice, this becomes habitual.

Second, many of the roles played by others are functionally linked to the role played by our actor. The significance of this fact is that the other, related actors respond more or less routinely to the subject actor. The responses the other actors make provide him with a very important basis for evaluating his own actions; more importantly, these responses also provide him with the basis for developing a conception or image of who he is and what kind of person he is.

It is also important to note that man is a role-player all of his life; the process is a never-ending one. This process is referred to by social scientists as "socialization." A great deal of the study and research concerning this process is done with children. However, the socialization does not end when a person reaches adulthood; it continues right on until death ends his career as an actor.

If what "acting" does to the "actor" is to shape his personality, his self-concept, his values and attitudes, as well as to give him a sense of stability, the same process can also be a source of difficulty for him. In the first place, the regularity made possible through orderliness and stability of the status system and the role system can result in a kind of "dehumanization" of the individual.

The medical profession has to work against this process constantly. In that profession, the majority of contacts by the doctor with the patient are very routine. We glamorize the physician's role in society almost to the point of absurdity. The truth is that in many ways, he is a body mechanic--bodies are all pretty much the same, and the ailments of the body tend to be the same. If that were not true, there could be no science of medicine.

Imagine, if you will, the M.D. who is seeing his 4:30 p.m. appointment--the thirty-eighth pregnant woman for the day. All of them have just about the same symptoms, the same aches and pains, the same fears, the same questions. It is not easy to maintain a rapport with the patient which will leave her with the feeling that she is the only pregnant woman in the world. Yet, the M.D. must make each patient feel that his or her welfare is of the utmost importance.

Similarly, imagine the M.D. who has just seen 63 children and has had more than that many phone calls from anxious mothers. Over half the cases have a low-grade virus with the same symptoms. The mothers ask the same anxious questions, but each must be left with the feeling that her little Johnnie or Susie is a very special person whose welfare is of great importance to the M.D.--no easy task.

We could duplicate examples *ad infinitum*; the easier the particular role is to program (i.e., codify the rules), the greater the dehumanizing tendencies inherent in it. However, in some ways, the dehumanizing aspect of status-role relations is a very personal matter, that is, it is a matter of personal taste as to whether the impersonal, routinized relations of role players is good, bad, or indifferent. If role players define these as bad and this interferes with their ability to perform their own roles, then it is of consequence to the society as well as to the individual.

The stability and orderliness of an individual's behavior patterns resulting from an ordered, status-role system can become a barrier to further adjustment. Role behavior is learned behavior; as in all learned behavior, there is an inherent degree of permanency and resistance to change.

Consider the person who at the time of graduation from high school has lived his entire life on a farm, having traveled more than 20 or 30 miles from home only two or three times in his 18 years and never having visited a city of more than 2,000 population. At graduation, he decides to go to Chicago to seek a job. The consequences may be traumatic, because the 18 years of learning and conditioning have not prepared him for the Chicago environment.

Or consider the person who at age sixteen has lived all his life as a member of a family on welfare. He has learned the responses, attitudes, and values that are compatible with his status as a welfare recipient. These learned responses may very well make it difficult, if not impossible, for him to withdraw from that particular status-role and become a wage-earning, productive member of society. He has had no opportunity to learn the appropriate responses, attitudes, values, self-view, etc. of a wage-earner. Socially and psychologically, it is much easier to continue in the status-role he has already learned. Thus, another generation of welfare recipients may be in the making.

Or consider the Negro ghetto-dweller. He has learned the patterns which enable him to function in that environment. Yet, these very devices may prevent him from adapting a new status-role--or at least, make such a change problematic and difficult. We must understand how the status-role relates to the learning of individuals if we are to understand the resistance to change we observe in many of the circumstances we wish to see altered. What has been learned in one status-role must be unlearned or overlearned if the individual is to break out and adopt a different status-role.

Prolonged role-enactment

What happens to an actor who plays a role for a long time? Or to put it another way, what is the effect of prolonged role-enactment? A few years ago, Willard Waller did an analysis of teachers and asked the question, "What does teaching do to teachers?" In general, he found that the speech habits of elementary teachers and their cognitive styles (as reflected in their dreams) come to be more like that of children than most adults.

In discussing bureaucratic structure and personality, Robert Merton of Columbia University says, "But *these very devices* that increase the probability of conformance also lead to an over-concern with strict adherence to regulations, which induces timidity, conservatism, and technicism. Displacement of sentiments from goals onto means is fostered by the tremendous symbolic significance of the means [rules]." In a similar vein, Kenneth Burke has said, "People may be unfitted by being fit in an unfit fitness."

In short, the acting results in the actor defining himself in terms of the role he is playing and to view other actors and objects in the world in terms appropriate to the role he is enacting. This can be a problem if the role itself changes. Furthermore, each actor enacts several roles at any point in his life and the prescriptions and proscriptions of these roles he enacts may not always be consistent. What happens then? Similarly, an actor changes roles as his career unfolds. What happens then?

Role conflict

It is also important to note that individual actors do not occupy a single status-role at any given moment in time. Every individual "actor" occupies several status-roles simultaneously. We are at once a male, a son, a grandson, a brother, a father, a husband, a student, a football player, etc. This creates the possibility that the various status-roles may be internally inconsistent. That is, a given actor may find himself in a situation that confronts him with inconsistencies in the expectations for behavior among the various status-roles he occupies. When this occurs, we speak of "role-conflict." The possibilities are almost infinite.

But consider the situation of the husband who has a job that requires him to spend four or five nights each week away from home. How can he fulfill the expectations that are his as a husband while at the same time meeting the expectations that are his as an employee? Or consider the conflicts that can result from the simultaneous occupancy of the statuses of minister, father, and husband. There may not be sufficient opportunity in the hours of the day to adequately perform all the expectations of all three roles. Something has to be left undone. Something has to give.

From an analytical standpoint, such conflicts in role expectations are a consequence of poor social integration. In a society in which the various status-roles are well integrated, the expectations of one role are consistent with and complement the role expectations of others. That is an ideal situation to be sure, for in no society is integration perfect. Perhaps such extreme integration can be found in very simple and primitive societies. Yet, it is doubtful even there. The integration of societies is a matter of degree. And in almost all societies there is a sufficient lack of integration to allow for the opportunity of role-conflict.

So, for an individual living in a complex society such as ours, there is great likelihood that role-conflict will be experienced at some time and to some degree. Therefore, it is rather a certainty that each of us will at some time have to resolve role conflicts. We must decide which set of expectations we shall honor. Perhaps we can honor both to a degree, while at the same time violating both to a degree. No matter how we resolve the role-conflict, its presence is likely to produce anxiety, uncertainty, tension, self-doubt, and other forms of psychologically unbalancing responses. It is also possible that if enough members of society face the same role-conflict and resolve it in somewhat the same manner, one of the roles will become redefined. For example, the set of expectations of husbands will become modified in such a way that the conflict between the roles of husband and employee will no longer exist. Thus, one of the consequences of role conflict can be and often is social change.

Anticipatory socialization

If it is important to note that individuals occupy more than one status-role at any one moment in time, it is perhaps even more important to recognize that the individual occupies a series of status-roles. At the very minimum, his age status changes--and that is the very minimum indeed. Most people in a society such as ours pass through an almost-continual procession of status-roles, from birth to death. One might profitably think of this procession as one's "status career." In fact, in our society, we actively and with some determination encourage people to make an effort to pursue a "status career," as it were. There are important reasons for this, to be sure. Our economy, for example, is one that depends on a mobile labor force in two senses of the term: "geographical mobility" and "status mobility." There are consequences of this "status mobility process" or "status-career phenomenon" for the individual.

To begin with, there are two types of status mobility. In one case, the mobility or change of status is a matter of ascription. Age is like that. The individual does not have to make any conscious efforts to change the status. By merely living, he is moved or proceeds from one status to the next. In the other type of status mobility, the individual must achieve the change. Most status changes are probably of this type in an "open" society such as ours.

When the status change is by achievement, the first step is for the individual to seek a status change. Having decided to make such an effort, the individual must begin the process of learning the fundamental requirements for induction or promotion to the new status. The individual must begin to learn the appropriate behaviors, attitudes, values, etc. of the status to which he aspires *before* he actually occupies that status. This is what sociologists call "anticipatory socialization." The individual is learning the role performances required of a status without actually occupying the status. A great deal of the "play" engaged in by children is of this nature, or at least functions in this manner. Children and young people play at being adults long before they are adults. They play at being mother or father long before they are.

One can profitably view the status of students in our educational institution in this manner. While the status of students is a status in its own right, it is also an institutionalization of the process of anticipatory socialization. The prime objective of the student status and of the educational process is that of preparing individuals for mobility to new statuses. Viewed in this manner, it is interesting to note the value we place on the student status and the way in which we view it. Generally, we think of the occupancy of the student status as being a *privilege*--one for which the occupant must pay. From the standpoint of the individual attempting to plan his status career, it certainly is a privilege. However, viewed from the standpoint of the society, occupancy of the student status is a positive contribution to the satisfaction of society's needs. Individuals are committing themselves to the institutionalized process of anticipatory socialization. In view of that perspective, perhaps students ought to be paid by society for their efforts, rather than the other way around (the way we normally define the situation). Notice, if you will, that when individuals submit themselves to the anticipatory socialization for statuses that are extremely important to society and for which recruits are somewhat scarce, we do pay them while they are still students. We pay them via fellowships, scholarships, and assistantships.

Marginal man

It is clear that the anticipatory socialization is essential and functionally useful. However, there can be undesirable consequences for the individual. Statuses have meaning largely within the context of some group. Therefore, the person who holds a status is, by virtue of that status, a member of a certain group. The other statuses and the occupants of those statuses tend to be points of reference for the individual. He validates his behavior, his values, his attitudes, his perceptions, his view of himself, etc. by referring to the occupants of the other statuses in his group. For such an individual, the group in which he holds a status is both his reference group and his membership group.

But consider the individual who is undergoing anticipatory socialization for a status in a group of which he is not a member. By the very nature of anticipatory socialization, the individual must begin to validate his behavior, attitudes, values, etc. by referring them to the statuses and status occupants of a group. This situation can present difficulties, and it is altogether possible that the individual will be caught in a dilemma. He may be negatively evaluated or rejected by the status holders of his membership group; at the same time, he may not be accepted by the status holders of his reference group. He may find himself a sort of "marginal man"--a man without a group, as it were.

The social climber is always in danger of being a marginal man, and we can bring to mind many other examples of this. The Negro who rejects the ghetto group as his reference group and accepts the values, attitudes, behaviors, etc. of the suburban white group as his reference group runs the risk of being rejected by other members of the ghetto and of also being unacceptable to the suburban white group. The lower-class white who begins to act, think, and perceive things as a middle-class white may be negatively evaluated by his family and his friends as one who is "putting on airs." At the same time, he may be unacceptable to the members of the middle class to which he aspires. The young seminarian who begins to behave like a professor of theology may be rejected by his fellow seminarians, while not being accepted by professors as one of them; he cannot yet pass all the tests of membership into that august body. The factory worker who aspires to be a foreman and begins to manifest the attitudes and values of management will likely be rejected by his fellow workers and union members, while not yet being accepted in management circles either. The illustrations are endless.

It is here, again, that the significance of the student status is revealed. The student status is the institutionalized process of anticipatory socialization. As such, the student can (must) begin to manifest the behaviors, attitudes, and values of his reference group, while having publically rejected his membership group. By and large, the status holders of the student's group of origin will accept the rejection. Indeed, they may reward him for having done so and encourage him in his anticipatory socialization activities. In a sense, the student status is an institutionalization of the marginal man. It is the legitimate procedure for accomplishing career mobility.

Role of the church

We are indeed living in a changing world. To a sociologist, this means that the status structure and the role system are changing. New statuses are being created; old statuses are disappearing; new roles are emerging; old roles are being reformed. In my remarks to this point I have attempted to share with you my understanding of the main features of the relation of the individual to society and how changes in society affect the individual. Now, I would like to direct your attention to the role of the church in a changing society. I warn you that I come armed with questions, not answers. In my remarks, I shall endeavor to speak sociologically, not theologically.

Men the world over, without temporal or spatial reference, face common problems. The processes of entropy deplete the population of the group or society. New recruits must be obtained, and once obtained, they must be trained in the ways of their society or group. The physical necessities of life must be obtained. Internal order, as well as intergroup order, must be maintained. Individuals must have a sense of purpose and a degree of psychological well-being. In every society known to sociologists, men have evolved some sort of solution to each of these needs. The solutions are not, by and large, the products of the rational action of men, but the solutions are real none the less. We recognize them as basic institutions. Religion (or church) is one of them.

The primary problem that gives rise to the institutional church is man's insecurity--his need for a sense of purpose and for the alleviation of his anxieties and fears. While man's capacity to experience insecurity is universal, the particular sources of this insecurity are temporally and spatially situated. The church, as an institutionalized solution to these insecurities, is also temporally and spatially situated. The sources of anxiety in Medieval Europe were not the same as those today. Similarly, the solutions institutionalized as the church are different. The validity of this is essential to the historical relevance of the church.

There are two important considerations that follow from viewing the church as a basic institution of society and as being of relevance historically. In the first instance, the prescriptions for human anxieties and insecurities that become incorporated into the institutionalized church tend to be complementary to the other institutions in the same time and place. To be more specific, the values and ethical standards promulgated by the church and its spokesmen are likely to support the political and economic values and standards of the day and place. This is very functional for the purpose of the church. Instilling into individuals those values and standards of behavior that will fit them for and sustain them in their statuses in society is surely an effective technique for reducing anxieties and for building a sense of purpose. When the church provides individuals with a sense of purpose and alleviates their anxieties, it is, indeed, historically relevant.

The second consideration emerges here. Namely, the institutional church is never completely relevant. As an institution, is is a *response* to a problem (or a set of responses to a set of problems). A response always and inevitably follows that which produces it. The church, as an institutionalized response, is no different. Those things in the lives of individuals that create anxieties and frustrations and that erode a sense of purpose are always challenging the church to become historically relevant. Yet, historical relevance as an end-state of the church is eternally an elusive query.

Historically, America has been a rural society; but it is rapidly becoming urban. Even the geographically rural areas are becoming urban. At the moment, roughly three-fourths of the society lives in urban areas, and 8 out of 10 young people in rural areas will eventually live in urban areas.

Ours is a mobile society, in terms of geography and status. The jobs are changing at the same time people are changing jobs. Individuals are constantly learning the proscriptions and prescriptions for a status they have recently attained or to which they aspire. Role conflict, status inconsistencies, and marginal membership are common experiences of the individual in a changing world. The consequence of these experiences, more often than not, is confusion regarding long-range purposes, feelings of powerlessness, meaninglessness, insecurity, and anxiety. People are seeking alleviations from these discomforts--witness the student demonstrations, the "hippy" movement, the civil rights movement. A common characteristic of such actions is a rejection of solutions forged at another time and another place, and the institutional church is often found among those things in the junk pile. The challenge of the changing world to the institutional church is unmistakably and embarrassingly clear. The pressing question is: "How shall it be met?"

Response: Implications for the Church

GORDON R. DYCK*

As I prepared this response to Professor Summers' paper, all I had before me was an outline that he sent me a week ago. Now that I read and hear this paper, I would like to attribute some of the irrelevance of what I have to say in response to the fact that his paper sounds different than his outline, but I cannot do that.

Several weeks ago, I was commissioned by the Ministerial Committee of our Mennonite Denomination to listen to what is going on among our hospital chaplains who met during the annual meeting of the American Hospital Association in Cleveland. After an excellent dinner speech on the role of the church in the ministry of healing, I attended a small discussion group in which there was considerable reference made to the *spiritual* ministry, as a partner with the medical ministries. After listening for some time, I asked one of those "why-does-the-sunrise" questions, and inquired: "What do we mean by *spiritual* ministry?" I have been rather intrigued by their answer. Spiritual concerns, they said, had to do with the whole syndrome of "belonging"--belonging to God, and belonging to the other important persons in our lives.

In my opinion, Professor Summers has helpfully clarified some of the hurdles we modern individuals face in the big spiritual questions of *belonging*, in a society with a pattern of "mushrooming" complexity. In the vocation to which I "belong"--that of listening to and encouraging the pastors of our denomination--I can feel this crisis of identity in the very bones of the leadership of the church. In other words, the role expectations that our churches project out in front of our pastors leaves many bewildered.

This is especially true when the church falls into the easy temptation that a fast-changing and complex society lays before it. Everything else is moving--the consolidation of schools, the mechanization of agriculture, and the diverging influences of the mass media. Let's do like Albert in the Pogo comic strip when he gets all shook up--let's run to the institutional church, nail it down firmly to the past so it won't move, and clinch it with a secure bearhug.

I think Professor Summers has been honest with us in reflecting on the status of American society, and of the church within it. But I don't promise to like what he says, especially about the church.

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In particular, I refer to the last part of his paper, where he makes comments on the role and relevance of the church in our changing society.

Our society is made up of a mad race for authentic personhood, in which the ladders of the status climbers move from one plateau of identification to the next. These ladders create a wild maze of competition and conflict, which creates anxiety, fear, rejection, insecurity--and the other hundreds of realities in the psychological dictionary. Our human roles also conflict internally--the roles, for instance, of a patriotic American and a faithful Christian. Professor Summers implies that relevance for the church turns on how well the church can serve individuals in pronouncing a priestly benediction on whatever society does and makes them do, thus "conning" them with a spiritual nod of blessing from the moral universe.

I reject the notion that the primary role of the church is that of an "anxiety-reducer" in relation to role and status conflict--that of putting the church's nose into the bull rings at the end of the tangled cords of society's anxieties, and thus to be lead around by them.

While I think it is true that "the world does set the agenda for the church," I don't think this means that, by definition, the church is, as Professor Summers implies, essentially a *society-responding* entity.

Essentially, the church is a response to a covenant, community-building God, who has called the church to judge, transform, and provide creative input into the total society.

As I read the record of the history of the church from Abraham on, I see the formation of a people of loyal covenant relationship to each other, imperfect though it was and is, who believed they were called together by God into a new society--a new humanity--separate from, but in creative tension with, and directed toward total society.

What are the criteria for the relevance of the church in the kind of society which Professor Summers describes? Though I can't do it well, for I am far from qualified, I don't think we need to, nor can we, reject the sociological categories in favor of theological ones in exploring the relevance of the church. However, for me, relevance must take into consideration the notion of "faithfulness" to the church's covenant with a community-building God. I am not referring to any cheap,

Sunday-morning verbal or intellectual mathematics of "God plus me equals salvation." Rather, this faithfulness must refer to a temporal and spatial community of care and belonging, which creates depths of personhood for each individual, with status and roles which "act out" that "Christ is Lord" and that "we are brothers." It is not by accident that the writers of the New Testament again and again call upon the images of the family to clarify "who I am,"--"Father" and "brother" and "members of the household of God."

Now, lest I deny what I am trying to say with my method, let me see if we can become a family of understanding, a community of belonging, as we talk together.

Response: Implications for the Church

HENRY J. EGGOLD*

If I were to take a text to reply to the final question by Dr. Summers, it would be Ephesians 4:11-12: "He gave some apostles and prophets, some evangelists, and some pastors and teachers for the fitting out of the saints for the work of serving that the body of Christ might be built up." This is the one task of the Church--to fit people to be Christians and to remain Christians.

The Church always faces the danger of trying to be more or less than it is. It attempts to be more than it is when it presumes to have churchly answers to every problem faced by mankind and that its answers are necessarily correct. It is less than the Church when it becomes a chameleon, adjusting its theology to every change. The peculiar function of the Church is to equip individuals to be Christians in the world.

How does it do that? First, it gives man identity in a dehumanizing world. It gives him status before God. St. Augustine indicates how important that is for a man when he says: "We are what we are before God and nothing else." If the Bible is trying to tell us anything at all, it is who we are as Christians in the sight of God.

The following are only a few of the many passages that begin with the words "Ye are": "Ye are all the children of God by faith in Christ Jesus, for as many of you as have been baptized into Christ have put on Christ" (Galatians 3:26-27). Paul writes to the Ephesian Christians: "Ye are no more strangers and foreigners but fellow citizens with the saints and of the household of God" (Ephesians 2:19). In the power of this faith, St. Paul could say that nothing "shall be able to separate us from the love of God which is in Christ Jesus our Lord" (Romans 8:39).

Secondly, the Church endeavors to fit the Christian for service in the world. The Christian is a man who is to witness to his faith in Jesus Christ in the world. Jesus once prayed to His Father: "I pray not that Thou shouldest take them out of the world but that Thou shouldest keep them from the evil" (John 17:15). Jesus said also: "Ye are the salt of the earth. . .Ye are the light of the world. . .Let your light so shine before men that they may see your good works and glorify your Father which is in heaven" (Matthew 5:13,14,16).

He encounters the problems in the economic, social, political, and familial worlds in which he lives. In so doing, he endeavors to bring the values of his Christian faith to bear upon these problems.

The Church is there to aid him--first of all, in helping him clarify the problem that confronts him as a Christian. To do that, of course, the Church must have its windows open to the world. Secondly, the Church endeavors to help the Christian apply the Christian ethic of love to the problem he faces, as outlined in 1 Corinthians 13. And the Church trusts the Christian to act responsibly, repentant for his mistakes and humble in his successes.

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Response: Implications for the Church

PAUL HETTINGER*

In the Pastoral Constitution on the Church in the Modern World of Vatican Council II, the whole of humanity is engaged in conversation about its problems, bringing to man light kindled from the principles found in the Gospel.

We must look at the signs of the times and understand the world in which we live:

1. Today, the human race is undergoing a crisis of growth.

2. Human experience is increasingly polarized.

   a. More knowledge, yet greater uncertainty.
   b. Greater wealth, but also hunger and poverty.
   c. Increasing freedom, along with social and psychological slavery.
   d. A developing unity, as well as conflict and bitter division.
   e. Expanding efforts in the search for a better world, but without spiritual advancement.

Science and technology are changing the face of the earth, and also probing the depths of outer space. The human race has passed from a static to a dynamic concept of reality. Contradictions and imbalances intensify--for the individual and the family, as well as for social groups, nations, and international bodies.

The changes in human structures call accepted values into question. The impact on religion results either in a more-vivid sense of God or in no religion at all.

An ever-increasing number of people are raising the most-basic questions or are recognizing them with a new sharpness: What is man? What is this sense of sorrow, evil, and death that continues to exist--despite so much progress? What is the purpose of these victories purchased at so high a cost? What can man offer to society? What can he expect from it? What follows this earthly life?

The Church firmly believes that Christ through His Spirit can offer man the light and strength to measure up to his supreme destiny.

All things on earth should be related to man, with him as their center and crown. But what is man? Sacred Scripture teaches that man was created "in the image of God," capable of knowing and loving his Creator and created as master of all earthly creatures. By his innermost nature, man is a social being. But man is split within himself. He is caught in a struggle, individual as well as collective, between good and evil.

Man shares in the light of the Divine Mind. The root reason for human dignity lies in man's call to communion with God. The dignity of the human person lays the foundation for the relationship between the Church and the world, providing the basis for dialogue between them.

The Church, living and acting in the world, has an eschatological purpose, that is, one having to do with last things and heavenly destiny. But the Church is also a visible society with members in this world, where she should serve as a leaven and as a kind of soul for human society as it is to be renewed in Christ. (Who is the Church? Has the Church been accomplishing this task? If not, why not?) The earthly city and the heavenly city should penetrate each other, and the heavenly city--the Church--should be the moving spirit of the earthly city.

It might be well to note that ministers of God as well as the laity have duties to fulfill in the work of the Church. Secular duties belong properly, but not exclusively, to the laity. The layman may not imagine that the minister or priest can solve, or should solve, every problem, or that honest disagreements will not arise as to the Christian solution of specific issues, for example, the race problem.

Ministers and priests, yes bishops too, should bring the light of the Gospel to their earthly activities, by their preaching and their lives. They should do their part in establishing a dialogue with the world.

When all is said and done, the solutions to the problems of mankind can be very simple. The ones St. Paul gives us are faith, hope, and love--the greatest of these is love. When we as individuals begin to let others see these at work in our lives--by the practice of them, by removing the veil from them, by showing that they work, by becoming a leaven for others--then the solutions to the problems of man in a changing world and society

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will not be as difficult as we make them out to be now. We have to offer some positive solutions to man, or fold up our tents and close shop. Time is running out for the Church--the People of God--make no mistake of that. Man will not find the solutions to his problems anywhere else, but he is going to do a lot of searching elsewhere if the Church (all of us who believe in Christ) does not have the courage to teach and to live the answers found in the Gospel.

Response: Implications for the Church

CLIFFORD T. PARKE*

We live and minister in a changing world. By now, this truism is so often cited that it is in danger of losing its real significance. The questions we confront are not related to the "whether" of change, nor to the "why" of social evolution. At this point, both are academic questions, which serve only to further disassociate the church from relevancy.

Two questions, however, not only *may* but indeed *must* be asked at this point. The first has to do with our view of man. The psalmist's old question is strangely relevant in a computerized and increasingly urbanized kind of world: What is man, anyway? Is there a particular view of man and his relationships that will best fit him to live a meaningful life in this kind of a world?

I am reacting to two views of man that are implied in the text of Dr. Summers' address: (1) man seems to be defined basically in Pavlovian terms, as a creature conditioned to respond in a certain way to certain social stimuli; and (2) man's role in relationship to others is outlined by our culture in increasingly socialistic terms.

I do not suggest that there is no truth in these views. However, I do not believe that these two concepts, taken together or separately, can be said to tell the whole story of man. There is a deeper dimension to man than this, or the membership of this body would be well advised to close up shop and join the Peace Corps. Perhaps if we can't find the dimension, we would be well advised to do so anyway.

It is the fundamental paradox of history that having created a chrome-plated, computerized, and basically urbanized society, we have not--for all our sophistication--learned how to make our complex machines serve the real needs of man. Man remains, somehow, a character in search of an identity--selling his integrity by bits and pieces to a social system that guarantees his material security and ignores his spiritual, intellectual, and cultural starvation.

The second question I wish to pose is so interwoven with the first as to be almost inseparable: Given the wide acceptance of these views of man, what is the role of religious faith in general and of the Christian faith in particular? Specifically, is there a meaningful role for the Church in secular America, or must we concede to the designation of this as a "post-Christian era?"

Dr. Summers asserts in his text: "The primary problem that gives rise to the institutional church is man's insecurity--his need for a sense of purpose and for the alleviation of his anxieties and fears." While this contains truth, it seems to me that careful delineation must be made between the "alleviation of his anxieties and fears" and the Marxian concept of the Church as the "opiate of the people."

If the Church is to be relevant in this age, it must do more than calm the fears of man. It must get at the root causes of those fears and alleviate the underlying causes of anxiety, whether these are found in the "ghetto" or on the "Gold Coast."

Briefly stated, it comes down to this: One of the chief functions of the Church in a changing world is to enable man to remain human--to keep humanity and individuality both possible and meaningful.

The growing trend toward the urbanization, computerization, and compartmentalization of our existence has a high price tag. In the end, if we go far enough technologically and fail to mature spiritually, this can mean the loss of those things that make man human, or as the Bible puts it, "a child of God."

I see the fact of change as forcing the Church to find a new relevancy and to develop a new pattern of existence, but without cutting off the taproot that ties us to our origins.

The fact of technological progress must be matched by the evidence of spiritual growth and maturity. The integrity of the individual must be maintained, and a depth of individual self-reliance imparted--so that man, the child of God, can reject with vigor the phoney panaceas of political, social, and religious "opiates."

Should the Church fail to live up to this challenge of sustaining and improving the human factor in society, the end may well be the chaotic destruction of both the Church and society.

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Business and Economic Development in Illinois

GENE H. GRAVES*

I was pleased to be invited to speak here because I believe that this Institute and the work of the Cooperative Extension Service, in general, are fine examples of service to the public.

The general theme for this session of the Institute--*Implications of Change in Technology and Communications*--is quite a challenging one, and, certainly, an extensive one, too.

We live in a period when the advances in science and engineering are truly creating a technological revolution. It is no overstatement to say that change and improvement in these fields are constant. The same is true for the implications of those changes and improvements. Similarly, in communications, the computer is overhauling our system of techniques and devices for transmitting information.

Strictly speaking, technology and communications cannot be separated, because communications is itself a type of technology. But for the sake of discussion, let me say that in both these areas, we are finding that as we progress toward the attainment of our goals, we learn of new information, problems, or other considerations that necessitate the rethinking of immediate objectives and the forming of entirely new goals.

It is not my intent here today to deal with the overall aspects of change in technology and communications. That is too vast a topic to treat with any degree of thoroughness in a single, one-hour session. Instead, I intend to discuss the implications of change, as these relate to some recent developments in Illinois and to activities of the Department of Business and Economic Development.

The Dept. of Business & Economic Development

Let me begin with the Department, particularly with three particular areas of its operation. Perhaps the Department's best-known activities are those dealing with industrial and community development. The personnel of that Division work directly with prospective industries looking for sites for new plants and with communities throughout the state that have indicated an active interest in attracting industry. On the one hand, personnel of the Division personally assist representatives of prospective new industries in obtaining and evaluating data on potential sites. On the other hand, they offer communities an industrial letter service that tells of an industrial prospect's general location preferences and of his requirements for a site, labor supply, transportation, and utilities. Another program of the Division, one called "community development," advises communities on how to lay the foundation for an attractive industrial climate, thereby enhancing their potential for development. Division personnel also work with community leaders in achieving the desired results.

All programs of the Division are predicated on cooperation, and are coordinated with the activities of the more than 450 community and regional industrial development organizations throughout the state.

Growth in Illinois industry

Last year was Illinois' best ever in industrial development. New and expanded plants announced during the year totaled 587--an increase of 9 percent over the previous record high of 546 established in 1966. Of the 587 announced new projects, 199 are for new plant locations and 388 are for additions of more than 10,000 square feet to existing facilities. Let me hasten to point out that these announced new industrial facilities will be built in all sectors of the state--in both rural and urban settings.

Some of the major new plants will be those for the Union Oil Company of California at Lemont, General Electric at Mattoon, Amax Aluminum Company at Morris, and Anaconda Copper at Flora. Notable expansion projects announced included those for Kelly-Springfield Tire at Freeport, Velsicol Chemical Corporation at Marshall, and Gates Rubber Company at Galesburg. Eventually, the 587 new developments are expected to provide an additional 42,601 new jobs.

From the standpoint of our rural residents, these new plants can provide jobs for small farmers who do not have tracts of land large enough to make

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farming a full-time, profitable occupation. As more industrial facilities are located within the state, this also means more markets, and closer ones, for agricultural products.

A realistic view of what is actually happening as a result of increasing industrialization is provided by the development of the Illinois River Valley--the region that extends south and west from Chicago through Grundy, Kendall, LaSalle, Putnam, and Bureau counties. To identify it further, this is the general area in which the Jones and Laughlin Steel Corporation is building its multi-million dollar complex, located at Hennepin in Putnam County.

This area is teeming with industrial-development activity. It is so active that within a few years, all prime industrial land presently available will be under development. Much of the land being converted to industrial use was once used in agricultural production. So, the consequence of this development (as well as of the continued mechanization of farm operations) has been to reduce farm employment in that sector of the state.

Technology--a double-edged sword

But that's not the end of the story. Technology can be a double-edged sword. Just as the march of industrialization can wipe out some jobs, so it can also generate new jobs to replace those that are lost.

In the Illinois River Valley, workers being displaced from their farm jobs can look forward to the new employment opportunities becoming available as a result of the growth of manufacturing firms in that region. Admittedly, they can't just step right from the farm into the job of a skilled laborer, even though there is a shortage of labor because of Illinois' low unemployment rate. In the near future, we hope they will be able to make that transition with little difficulty. But the long-range solution to the problem lies in the establishment of vocational training schools in the state and in job training at every level. Big steps have been taken in this direction. However, the problem is larger than the steps.

M.D.T.A. Poverty Programs and all other available means must be used if we are to attack the issue successfully. A step in that direction, I am told, has already been taken in Putnam County where all school districts were consolidated into a single, county-wide system. The immediate outgrowth of the consolidation was the establishment of a high school vocational training program. It would be highly advisable, in view of what is happening now, if youths from farm families took advantage of this program.

But even if the ex-farm worker of today is unable to land one of the manufacturing jobs becoming available in the river corridor area, he still has prospects of finding employment because of the general expansion of business that accompanies the location of a new industrial facility in a community.

New industry may create as well as solve problems

I would like to make a very strong point here--that is--that a new manufacturing facility in the area does not necessarily mean that the area will automatically be free of its problems. As a matter of fact, if proper procedures are not followed, new facilities of a major nature can actually cause extreme difficulty--particularly in rural or semi-rural areas. To illustrate, people follow job opportunities. When new people move into an area, new schools must be built, churches expanded. The whole range of social, medical, in short all, services must be increased, changed, and generally restructured in one way or another.

Prone as we are to resist change, especially in rural areas, an inordinate amount of social disorganization takes place even if the local leadership works actively.

If, on the other hand, the leadership is not active during this period, the results can be chaotic, and quite often are. I think we could all agree that leadership is too many times interpreted as "responsible" in direct proportion to how well they advocate and maintain the status quo.

I know that many of you gentlemen in your work have occasion to discuss or refer to the "hereafter." In a way, we are in the same line of work. All programs that help the human condition, whether they be spiritual, economic, educational, or social, should be of interest to us all. To the extent that we make these work well, we will provide the kind of environment we all want, one that is both vibrant and viable.

We have seen what can happen if the balance is not kept. Our ghettos are an excellent example of this. The alternatives to this commitment on a massive scale are terrible to contemplate.

Tools for progress

In order to accomplish many of these goals, tools are needed. My Department has some of them. The Extension Service and our universities have others. All must be used if we are to be effective to the optimum.

I do not in any way want to leave the impression I am opposed to new plans. Quite the contrary. I do oppose the line of reasoning that sees them as the solution to all problems. They have to be viewed in proper perspective. They can give the economic base from which to work for solutions to existing problems as well as to offer the

opportunity for a "new start," using fresh, new, and hopefully more-workable programs than we have had or have made use of in the past.

To do this we must be introspective and have a heavy commitment to action. I am sure that you all do personally, or you would not be here at this meeting. As a lay church officer, I believe very strongly your boss would approve.

Planning programs

I would like now to explore briefly some of the aspects of planning, especially planning at the local level.

With the creation of the Department of Business and Economic Development came the new responsibility of planning on both state and local levels. The state planning program, as being developed in Illinois, is a process designed to keep our state government continually informed of Illinois' development progress, give it a clear picture of the emerging problems and opportunities, and outline probable advantages and disadvantages of alternate courses the state can take. Through such a process, it is possible for the state to fashion in a more-deliberate manner the appropriate responses to the constantly changing pattern of threats and opportunities in the state's working environment.

More familiar to the layman, though, is the planning process at the local or regional level. One of the seven divisions in my Department operates solely to provide assistance and encouragement for planning programs at that level. Our planning staff assists communities throughout the state in establishing comprehensive planning as an ongoing part of local government.

Planning at the local governmental level has traditionally concerned itself with improving the physical environment. Now we are attempting to broaden planning programs so that they may serve as the basis for achieving social and economic objectives as well. In other words, community planning is beginning to be used as a means for improving such things as educational and health services and job opportunities while simultaneously insuring that the community is a pleasant place, physically, in which to live.

Since January of 1962, the Department's Local and Regional Planning Division has helped initiate planning programs in 304 municipalities in the state and in 47 of Illinois' 102 counties. The total cost of the planning work has been approximately $6 million, funded primarily by the federal 701 planning assistance program which pays from two-thirds to three-fourths of the cost of the planning work. These programs are meaningful in strengthening the ability of local governments to guide growth and adapt to the many changes--technological and otherwise--that are occurring in our society.

Developments in Agribusiness

DALE E. BUTZ*

There have been so many developments and changes in the agribusiness sector of the economy that it is difficult to decide which ones should be singled out for discussion at a Church Institute. Those that seem important to me may appear very commonplace or insignificant to those whose backgrounds and job responsibilities may give them a different perspective on agriculture--its people and its problems. It is usually easier to get agreement on the changes and the problems in agribusiness than it is to reach a meeting of the minds on the significance of the changes or how the problems can and should be solved.

The term "agribusiness" has become rather commonplace. It has grown to mean the complex of production and marketing services that evolve from and revolve around what we used to think of as farming. This means that agribusiness includes those firms supplying farmers with products, as well as the many firms involved in marketing, processing, and selling the products that start with farm production. Agribusiness, then, includes farm firms and others that provide or produce some type of product(s), as well as a host of firms that supply and sell services.

I am not going to present a group of detailed statistical data, but I do intend to present a number of ideas which I believe can be well documented with fact, if such appears to be necessary. In most cases, I will try to stick to ideas or changes that are still in progress or appear to me to have implications for the future.

Idea number one

The end of the decrease in the number of farms is not in sight. Some land will be removed from production for highways and urban development, but the relatively rapid increase in average farm size experienced in recent years will continue--perhaps at even a faster rate. One needs only to look at the relatively large number of farmers in Illinois with $10,000 or less cash receipts to realize that many of these farmers must either go up or out during the next few years. The number of larger farms (over 280 to 300 acres) will probably increase in the years immediately ahead, but many smaller farmers will find it more remunerative to invest their labor and capital in activities other than farming.

The movement out of agriculture is lamented by some; others are concerned that it is not happening fast enough. I suspect that it makes a difference whether the point of view is sociological or economic. While such population movements generate stress on families and local communities and otherwise create disruptions in the local economy, our efficiencies of production have increased rapidly enough that people can be released to perform productive jobs elsewhere in the economy.

Not trying to argue the merits or demerits of keeping all or a part of them down on the farm, I believe it is sufficient to say that regardless of what is done to reduce or halt the outflow of people from agriculture, we will continue to have fewer and fewer farmers. A corollary of this is that on the average, there will also be larger farmers in terms of production per farm and the amount of resources needed to operate these larger farms.

Idea number two

We have long since discovered that today's modern farmer is a different breed of cat than his predecessor of yesteryear. He is a businessman in every sense of the word. He knows where to get the latest scientific information, and he carefully evaluates its use on his farm. He knows his costs, and he skillfully keeps these costs low. He also knows markets, and he attempts to market to his advantage. Those parts of agribusiness providing services or products for these farmers recognize that the farmer's needs for products and services have changed and continue to change. Such agribusinessmen also recognize that they have to change, in order to serve today's farmers effectively. I do not know about the spiritual needs involved, but I would suspect that a local church also has to change if it is to keep in step with or ahead of today's modern farmer.

Idea number three

There is, and will be, tremendous interest in and probably a variety of programs aimed at increasing farm income. Much of this activity will center on

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programs designed to raise product prices. Bargaining is the magic word of the moment, and attempts will be made to strengthen the farmer's bargaining power. Some of this will be done on a voluntary basis through cooperative associations, and it appears that the government may also take a hand through some type of legislative authority. Looking at the labor movement and the gains often ascribed to collective bargaining, some farm people conclude that the same tactics should be applied to agriculture.

There are some important differences, such as the fact that a farmer is more than a laborer in that he usually has his capital invested in the enterprise. He also has fairly high fixed costs that would go on, should he decide to strike or hold production off the market. In addition, much of the produce is relatively perishable and can be held for only limited periods of time. Unless the product is destroyed or diverted someway, it will come back on the market at a later date. Most agricultural products are produced over such a wide geographic territory that it is nearly impossible to get these producers into a united and coordinated action organization. Even if this were possible, there are producers in other areas that stand ready to produce if the bargained-for price becomes attractive.

This does not mean that farmers and their organizations cannot or will not bargain over the terms of sale of their products. I believe they will bargain, and that bargaining will be effective. However, this effectiveness will be measured in nickels, dimes, and quarters--not dollars. Unreasonable price goals in bargaining or goals that are substantially above the price that might be dictated by the supply of and the demand for a product can only be achieved if the supply of the product can be rigidly controlled. Even then, there must be control over the entry of substitutes and other measures in effect; otherwise, the success of the bargaining will quickly sow the seeds leading to its own downfall. In commodities such as grains (where exports are important), prices substantially above market levels may encourage imports; thus, imports would have to be limited in order to maintain prices.

Governmentally sponsored bargaining may be deceptive, since there is a conflict between high farm prices and lower prices for consumers. Because consumers have many more votes, this may raise a question as to how farmers will fare if a choice has to be made. While cooperatives have been active in marketing for many years, we have not really tested what they could do in the bargaining area if really given a chance.

Idea number four

American farmers have greatly increased the efficiency of agricultural production during the last 25 years. Although much progress has been made, much remains to be accomplished. For many farmers, this avenue of endeavor still offers a greater possibility of increasing farm income than bargaining or all the other things that may be advanced as possible ways of increasing income. We need only to look at the wide variation in the cost of production between farmers to realize that if those with average-or-above production costs could match those with the lower costs of production, the income per farm of the one group could be greatly improved.

A look at how the most-efficient farmers are doing the job or how they are likely to be getting the job done indicates that there is still plenty of room for improvement in the efficiency of agricultural production. One development that may keep the pressure on here is the apparent willingness of investors to put money into corporate farms. Apparently, they feel that they can make an adequate return on their investment in competition with so-called "family farms." Most people feel that a good family farm can give them a real run for their money. High-cost operations may have trouble meeting the competition from corporate farming operations.

Idea number five

In the farm-supply business, we are rapidly moving to relatively large firms that are almost completely integrated. The days of the small, independent, local cooperative or the locally owned and controlled business enterprise are limited, if not already gone. Either through direct ownership or a close working relationship with large cooperatives, private companies exercise control over the product all the way from the oil well or other basic point of production through the various processing stages to the farmer's field, tank, or feed bunk.

There are many reasons for this development. The research and development of basic production are often very costly. In order to protect this kind of investment, it is necessary to have access to a market. Different organizations have arrived at the same integrated station by different routes. Some started with the market, and found they had to integrate backwards in order to be competitive. Others started with the basic production, and found they needed a market, too.

This type of development makes it more difficult to get into business. There is not much use considering potash production unless you have $50 to $60 million to spend. If you want to rent a train, you will need to be prepared to pay the $1 million or so rent per year. Most of the major supplies needed by farmers are handled by a relatively few, large firms--both cooperatives and ordinary business corporations. While there may still be some new entries into the field, there appears to be every indication that there are and will be sufficient participants to create a lively competition for the farmer's business. In fact, the competition may be keen enough for some to discover that other markets are more lucrative for them than the farm market.

Most local businessmen or organizations are going to find it hard to operate and be competitive without having some kind of tie-in with a larger

organization supplying the product and services merchandised by the local firm. Since the products of the various suppliers are not too different in many cases, the answer as to who will get the farmer's business will depend on product quality and the introduction of new products and services.

Idea number six

We will have a gradual increase in the amount of our major agricultural production (livestock and crops) that are produced on some type of contract. The expansion of the futures markets to live animals and a better understanding and greater use of the grain futures markets will spur developments in this area.

Larger farm operators will want to minimize their risks by contracting ahead for production at a specified price. Some of the new crops such as high-lysine corn may be produced on some type of contract. These contracts may be between producers and marketing agencies or processors. They may encompass both the organization supplying the production inputs as well as the marketing agencies. Perhaps one organization will be in position to contract for production as well as for marketing products and services.

Idea number seven

The use of more contracts will lead to certain types of bargaining on the part of producers and others. It may only be individuals bargaining over terms of the contract, or it may be groups of producers bargaining with marketing agencies or processors. Marketing agencies may also bargain with processors.

Idea number eight

To do the most-effective job of marketing most agricultural products, we may need larger, more-fully integrated firms. This is particularly true in commodities with a promising export market or in those that require a considerable amount of processing before reaching the final consumer. Some such integrated organizations exist, but more may be needed. It would appear that large amounts of capital may be needed to modernize and develop effective marketing systems for some products.

This is especially true in grain, where we have had a revolution in corn-harvesting methods. Somewhere or somehow, sufficient capital must be provided to obtain the necessary storage and conditioning facilities for corn. This job can best be done at the farm or local level, since we cannot afford to haul the water and foreign material very far.

Local storage also permits greater flexibility in the movement of grain and puts the farmer in the position of having better control over what he realizes from the sale of his grain. Therefore, the needed capital (whether it be invested in farm or local-elevator storage) is probably going to come basically from the farmer. Such facilities can have a relatively short payout in years when prices are unduly depressed at harvest time. Somehow or other, we need to do a better job of planning ahead on how best to handle our crops than we are doing at present. Too many farmers are concentrating on production, with too little thought on how best to market their production.

Idea number nine

We need to think through and move toward a proper role for government in agriculture. There is a place, but there is also considerable disagreement over where this place may be. Our past programs have certainly been less than successful, if their intent and purpose is to substantially improve the price and income situation in agriculture. One of the roadblocks is the fact that most proposals designed to achieve so-called "parity prices and incomes" have to include rather severe production controls. Up to this point in time, farmers (with some assists from favorable weather) have apparently been able to figure out ways to beat or to get around the production controls that have been devised. So far, most farmers have been unwilling to give up their freedom and accept controls with enough teeth in them to really bring the cuts in production required for substantially higher prices. This is not meant as a criticism of farmers.

They have coldly appraised the various proposals and programs in terms of what they get in return for what they are giving up, and have made their choices on this basis.

Government has a role to play in bargaining. It needs to set and enforce the rules of the game. Legislation has been introduced to this end, and will probably be further discussed in this session of the Congress. Perhaps new proposals will also be aired. Again, we need to think through and establish the proper role of government in this area.

Foreign trade is also a place where government can be helpful and is, in fact, needed. In general, we seem to have the most successes in those areas where government is the referee, but the parties involved are the main participants in deciding on the plays and strategy to use in playing the game.

Idea number ten

Agribusiness, or any other business for that matter, is often characterized as being cold, cool, and calculating--only motivated by dollar considerations. It is true that most of our businesses are profit-oriented, and I doubt that we would want it otherwise. We rely on the competitive system to keep these profits in line; in spite of a lot of talk to the contrary, we still have basically a competitive system. However, most of business has long ago realized that they do have social responsibilities with regard to their employees,

their stockholders, their customers, and the community at large.

It must be recognized that there are very practical limits on how far individual businesses can go in exercising or being active in community-betterment projects, especially if heavy outlays of funds are involved. In general, however, agribusiness is likely to become more civic-minded (in terms of loaning its people or, in other ways, contributing to community-action programs) if it appears that a contribution can be made. In some cases, agribusiness firms may not volunteer, but will be glad to cooperate if asked to be a part of a project.

Idea number eleven

Sometimes, what seems to be a good idea on strictly moral, social, or religious grounds may, in the long run, do the recipients a disservice from an economic standpoint. For example, I suspect that many people would agree that there are groups in our economy who desperately need and deserve better living quarters and a better-balanced, more-adequate diet. A question could be raised as to whether or not a law calling for higher standards is the best way to achieve the desired ends, if the higher costs resulting from the law force employers to cease operations or to replace labor with machines. Similarly, even though I believe we are supposed to be our brother's keeper, does this mean that we are supposed to do this by setting up programs that may encourage him to be kept without working for his keep?

Another problem is that of feeding the hungry world. There can be little question of the moral position on this question, but the economics and the dislocations of production of doing the job may be such as to overrule the moral values involved. The mainspring of our economy over the years has been the profit motive and the ability to reap the benefits. How far can we go in various social-action programs without running the risk of killing the goose that has laid the golden eggs?

Some of the same questions can be asked about the various proposals that will be coming down the pike in agriculture and agribusiness. These will be designed to improve the income and the lot of agriculture. Questions must be raised as to whether these things attack merely the symptoms or the cause.

I must admit that I have mixed emotions over the role that the church should play in helping mold and develop political- and social-action programs, such as those involved in agricultural policy. My personal preference would be for the church to properly indoctrinate its members with the moral and ethical precepts and then let the individuals exert their influence on the broad social, economic, and political questions. I realize, however, that this is not a popular concept as judged by today's trends. If the church is to be active in community development, then I believe it has a responsibility to be informed on the issues and on the pros and cons of different proposals. It also has the responsibility of analyzing proposals on an economic and political basis, as well as on moral and religious grounds, since this is the context in which church members must make their decisions. If churches are to speak for their members, it would seem to me they must make an attempt to find out how the members feel on the issues involved. Perhaps they need to involve those specialists in their midst who can contribute to general understandings on various problems.

Developments As Viewed by a Labor Representative

FRANK MINGO*

All of the members of my union, the UAW, are workers in factories. All of the factories are located in cities of various sizes--the bigger the city, the bigger its problems. Everyone is discussing the plight of the cities these days. In so doing, we often forget that the continuing exodus to the big cities began with technological progress on the farms.

The impact of technology

For example, my employer--International Harvester Company--developed the first widely marketed, mechanical cotton picker. This machine eliminated the need for most of the cheap farm laborers in the South, sending them on a continuing hunger march into the big cities.

This migration to the big cities was not confined to Negro workers. White workers in Appalachia were uprooted by mechanized coal mining and by the competition of the highly automated oil and gas industries. So they left the mine patches and the scrub farms and began the long search for something better in the big cities.

Black or white, the migrating, up-rooted, unskilled worker is confronted in the city with the same "devil" that drove him out of the cotton fields or the mine patch--that is, more labor-displacing machinery. At least, the machines seem like a devil to the unskilled, hard-core unemployed worker who wants a job. Of course the automatic lathes, the automated engine-block lines, and the push-button electric steel furnaces are not really devils--not unless we let the machines master man, instead of men mastering the machines and making them work for all mankind.

New mechanized production methods are, of course, the most-efficient way to produce--both on the farm and in the factory. The UAW is not opposed to automation and to new machines. The UAW simply says that every man is entitled to a job in this machine age.

Misconceptions

This brings me to the point that needs a lot of consideration--the so-called "unemployables" that everybody talks about getting into some city, state, or federal program so they can be trained to become assembly-line workers or machine operators.

I am not against job training as such, nor is the UAW. What we are against is the phoney theory that the unskilled, and particularly the unskilled among minority groups, cannot be hired into the factories and trained inside those factories to do the job they were hired to do.

That was the way I learned factory work. I was hired in as a laborer; I picked up other skills under supervision; I transferred to better jobs; and I finally became a highly classified heat-treat operator. This was the way men became assemblers, inspectors, grinders, and lathe operators. Most of the older men on these jobs never finished high school.

Today, it is a different story. The big corporations who have the most jobs and pay the best want the man or woman looking for a job to have a high school diploma. The job that is open may be common labor, but they want that diploma. With one, a prospect is tested. Whether the man passes the test is not the yardstick used to determine employment. The company wants the applicants who made the highest scores. They are ones with the "highest potential." The job that is open may be sweeping the floor, or helping in the forge shop, or driving a fork-lift truck. But the company wants the man with "potential," so that he is able to become a foreman or even the plant manager.

This is a discriminatory gimmick, used to perpetuate unemployment among the hard-core unemployed. In the old days, employers were not so devious. They just did not hire Negroes, unless there was some job that they could not get anybody else to take. And they did not bother with tests.

Another popular misconception that I would like to straighten out is the contention that new machines and automated equipment require more skill to operate. This simply is not true. Once such an automatic machine is set up, the operation of that machine is much simpler than operating one requiring hand adjustment.

Promising beginnings

Fortunately, some companies are beginning to call a halt to the discriminatory and artificially high

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standards set in their employment offices. The outstanding example is the Ford Motor Company. Faced by a shortage of workers after the last strike, the Ford company in Detroit sent recruiting agents directly into poverty and ghetto areas--interviewing applicants on the spot and hiring or rejecting them without discrimination or hocus-pocus. Over a thousand of those accepted are currently working in the Ford plants in Detroit.

This is a beginning. I hope this approach to hard-core unemployment expands among corporations. The newly hired Ford workers are getting their job training in the same way that the Ford workers got theirs many years ago when Henry Ford established the first mass-production assembly line--right on the assembly line itself. They are learning to be assemblers, and are not considered vice-president material--the baloney about "potential" having been eliminated.

My own company, International Harvester, has taken a few small steps toward a practical approach to hiring the so-called unemployables. But IH has not gone far enough; neither have most companies. Nor are many of them pushed by their unions. Not every union is as interested in this problem as the UAW.

Obligations to society

The UAW feels that all companies profiting from the kind of technological progress that up-rooted the cotton picker and the coal miner have an obligation to society. That obligation is not just to make money; it is to use the technological tools of abundance so that the fruits are shared by all mankind. To put this simply, it means that man has not mastered the machine until he has produced a society that provides employment for every man or woman who needs to work, at a wage that guarantees a decent standard of living.

Developments As Viewed by an Industrialist

HERBERT JOHNSON*

My assignment is to discuss the implications of changing technology, as seen from a manager's viewpoint. The implications of change, particularly in the steel industry, are many and complex, and I do not pretend to be an expert on all of its facets.

Perhaps the best way for me to handle this subject is by example. I think by discussing with you the reasons for Jones & Laughlin's decision to locate a steel mill at Hennepin in rural Illinois, many of the implications of the changing technology, particularly as they may affect rural areas, will become apparent.

The decision to locate in Hennepin

We announced our intentions 33 months ago. We started to erect steel 18 months ago. Having spent about $150 million since then, we are now on the verge of "being in business."

Considering the impressive array of our competitors who have deep roots on the shores of Lake Michigan and considering others who have arrived more recently, it is reasonable for you to ask, "Was this move by Jones & Laughlin warranted? Was it supported by market study? Isn't the present need and the future growth in the area adequately protected?" Indeed, those of you who are aware of the significant developments in competition from abroad--especially in tonnages delivered to the Midwest--might well ask of J&L, "Haven't you heard about imports?" We will get to that subject a little later.

Perhaps I should say at the outset that in our planning stages, no question gave us greater concern than the prospect that perhaps the Chicago area was finally overbuilt--no longer a deficit marketplace for steel. Our market studies were not confined to the Midwest at first, nor to flat-rolled products. We looked carefully at other areas of the United States and at other, major, steel-mill products. Our market patterns indicated that flat-rolled steel would continue to be the most-dynamic product line in terms of future growth, even as it has been in the last two decades.

The major sheet-consuming markets are located in a "bowl," generally bounded by the southern shores of the Great Lakes and the cities of Buffalo, Pittsburgh, Cincinnati, Chicago, and Milwaukee. This is where the tonnage goes. The figures show that nearly three-quarters of the cold-rolled sheets and about half of the galvanized sheets produced in this country are delivered to customers in this bowl. The geographic center of this consuming market has been slowly marching westward toward Chicago. Our studies indicated that in future decades, this market will continue to move West.

We asked ourselves--how was J&L located to serve this market? With two major plants in the Pittsburgh district, the eastern division of the bowl was covered. We enlarged our Cleveland plant with a new 80-inch hot strip mill, a new blast furnace, and other improvements. So, we "revved up" the Cleveland plant for the middle section of the bowl.

When you put these two together, the pattern unfolds. We decided our move should be made to the western perimeter of the bowl.

Looking at the metalworking industry in the Chicago metropolitan area, we were immediately impressed by the number of companies, long located in the city itself, that were modernizing and expanding their steel-using plants in new locations--moving west of the city. We studied impressive statistics on the amount of obsolescent manufacturing space remaining in the city that needed to be replaced in the next decade. We were also aware that population experts predicted a continuing, gradual population shift to the west and south of Chicago, with the river valley between Chicago and St. Louis eventually becoming one giant concentration of population, something like Boston to Washington.

Armed with this knowledge about the market, we were now ready to get down to the stage of finding a location for ourselves. We looked for all of the essential ingredients ultimately needed for an integrated mill--rail, water, and highway transportation; plenty of process water; a potential labor force; good utility service; and a large site.

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Our consultants described a site to us that they believed could be assembled promptly, one that would meet the criteria we had established and that would have certain other unique advantages. This site was a 6,000-acre prairie on the bend of the Illinois River at Hennepin, Illinois, about 100 miles southwest of Chicago. We looked closely at this prospect from all angles--long-range and short-range--and arrived at our final conclusion. We would build at Hennepin.

What the Hennepin location offered

It gave us what we were after. It fitted-in with our market coverage, in view of our existing plant locations at Cleveland and Pittsburgh. The facilities of Phase One will consume hot-rolled coils from Cleveland for cold-rolled and galvanized production. The site has all the ingredients required for a fully integrated mill. It puts us on the western perimeter of the bowl, and the center of the bowl is moving westward.

The market area that can be served from Hennepin touches 9 Midwestern states. Our plant at Hennepin is within two hours of 7 major market cities, within four hours of 24 major markets, and within ten hours of 34 major markets for steel products.

Hennepin is well-situated in a budding industrial area that is developing along the Illinois River Valley, from Ottawa to Peoria. This area is already proving itself as one attractive to industrial growth. We have seen indications that others also view it favorably.

As you know, the world's largest nuclear accelerator is to be built at Weston, just west of Chicago. Interstate Route 80 is an east-west, limited-access highway that offers a nonstop route from New York City to Omaha, Nebraska. Interstate Route 180 is a north-south interstate link now under construction. It will have a spur and bridge across the river that will provide us with a nonstop truck run to I-80. We feel certain that other new north-south links will be coming, and that I-180 will be extended to Peoria and beyond.

Perhaps least understood of the many assets of the area is the surprisingly diverse rail network. Our site is served by both an eastern and a western railroad--the Penn Central and the Chicago, Milwaukee, St. Paul, and Pacific. For the future, we have opportunities to develop service with four other major rail networks having junctions within 33 miles of Hennepin. Included are the Rock Island main lines to Peoria and Denver, the Illinois Central to New Orleans, and the Santa Fe to Kansas City and the far west. The Milwaukee Road extends into the ore country of Minnesota, where we have substantial iron ore reserves.

Our requirement for ample water for processing purposes, as well as access to navigable water, is well met by the Illinois River. It touches our site on both the north and west, giving us barge access to the entire inland waterway system, from Chicago to New Orleans and east to Pittsburgh.

The Illinois Power Company plant was ready for us on our immediate north, and the New Jersey Zinc Company across the river provided a ready source of zinc for our galvanizing line.

Raising corn is not on our official list of activities, but for a time we will be much interested in the market price of corn. The site was devoted mainly to raising that crop when we acquired it, and we still farm much of our unused acreage.

From cornfield to steel complex

Converting this cornfield to a steel mill has been a great experience. We began site grading in March of 1966, having encountered a slight delay due to a construction-worker strike. One of the things that worried the community before we started was the thought that we would bring in labor strife. Ironically, on the day we originally planned to start grading the site, we were caught up in a regional strike of operating engineers. The result was that the very first construction worker to arrive on our project was a picket. He was, in fact, the first real live picket that the village of Hennepin had ever seen, and he dutifully paraded before the trailer office of the contracting firm in a local trailer park while we waited to get underway.

The plant began to take form in the summer of 1966, and the race started to pour the concrete foundations so that steel erection would be kept on schedule.

Phase One facilities include a five-stand tandem mill, and a two-stand temper mill, both 84 inches wide; a 60-inch galvanizing line; and related facilities. Starting with outdoor, hot-rolled, coil storage, our material flow will be through the pickle line to the cold mill. It will flow from the cold mill to in-process coil storage prior to annealing. Then the product moves into in-process coil storage, prior to temper-rolling. Steel to be galvanized will move directly from the in-process storage area to the galvanizing line. With two full bays in this unit devoted to coil storage, we have planned that in-process coils in storage will not be stacked more than one high--providing maximum protection for the product.

You can get some idea of the "elbow room" we have built into this plant when I report that for Phase One alone, the main mill building has 1.2 million square feet, or 30 acres under roof. You could put all ten National League ball parks under that roof.

The Hennepin operation will incorporate substantial computer usage. We are making major progress toward a paperless system.

With the arrival of the first trainload of hot-rolled coils from the Cleveland Works last month, we began a buildup of hot-rolled coil storage--in preparation for the operation of the first units.

As you can imagine, these last few weeks have been hectic ones for our construction forces and our operators, as break-in operations started on the pickle line, annealing line, cold mill, and galvanizing line. One of our goals at Hennepin has been to man and operate the mill with local people. This meant taking farmers, construction workers, high school graduates, returning servicemen, and others who have never been inside a steel mill and converting them into steelworkers.

At 4:00 a.m. on December 26, the valves were opened from the acid tanks, and the bath in the pickle-line tanks was changed from plain water to an acid solution. At the start of the 8:00 a.m. shift, we were ready to begin operations.

Push buttons and TV monitors are very much in vogue on the five-stand tandem mill. It is operated from an air-conditioned "pulpit" that some of you clergy may envy. This is one of the first cold-rolled tandem mills in the industry to be operated from a control pulpit.

We built up an inventory of cold-rolled coils to be used in the initial operation of the galvanizing line. One of the features of this galvanizing line is its ability to produce a wide variety of products, through technological advances.

The last bay in Phase One is the shipping bay, which is capable of handling railroad cars and trucks simultaneously. The bay is laid out so that any truck or railroad car can be loaded and moved out without interfering with the spotting of other vehicles.

In the construction of this plant, we have taken great care to provide the most up-to-the-minute facilities for the protection of water quality. This process-water and waste-treatment system was built at a cost of more than $8 million. Waste acids will be pumped down a well, almost a mile deep, to a sandstone strata.

What others are doing

Let us turn briefly now from what J&L has been doing to what others have been doing in the Illinois Valley during these last three years of growth and change.

The announcement in April, 1965, of J&L's plans to build a steel mill at Hennepin touched off a flurry of speculation about the potential for dramatic change. There was talk of hordes of new people, development of new cities, and crushing economic burdens on the present citizens of the area.

Our view was that change would be more gradual, and that properly directed and controlled, change would be absorbed by the many surrounding, pleasant villages and small cities in a way that would enable them to share and enjoy the growth certain to occur.

I am pleased to be able to report that, to date, this is the growth pattern that is emerging. An addition to a hospital at Princeton; new, small, housing subdivisions in several communities; the establishment of a public water and sewage disposal system in Hennepin, which will serve both the village and J&L; new apartment buildings in Hennepin and Peru; new motels in Spring Valley and Cedar Point; and the establishment of supply houses to serve expanding industry--all this activity has been going on, independent of J&L, but as part of a general pattern in which J&L shares.

The challenge of foreign competition

This then, is the story of our Hennepin Works, both outside and inside. It is an important part of our response to the challenge of shifting market tides. In part, also, this is J&L's response to the increasing challenge of foreign competition. We know in meeting foreign competition we cannot offer a product that is less than the best that today's technology and methods can produce.

The domestic steel industry has asked Congress to consider a system of quotas that would restrict, in modest measure, the amount of foreign steel entering this country in any one year. We took this rather drastic step of actively soliciting government support of a private industry only after weighing all the alternatives. We did not like what we saw ahead if imports were allowed to continue to flood the American market, free of the natural economic restraints of fair competition.

Building steel-production facilities requires a long lead-time program. Planning raw material resources and availability reaches into the next decade. Confidence is a much-needed ingredient in long-range steel planning, when committing funds of publicly owned corporations. We can calculate the comsumption of steel in the United States for the years ahead, and can plan to meet the estimated demand. With the present excess of 55 million tons of world steel capacity over current production and an estimated gap of 75 to 85 million tons within the next five years, knowledge that imports will be subject to a quota would make forward-planning of domestic production more secure.

As we look down the road in the years ahead, what we are really talking about, with respect to imports, is where the future expansion facilities for steel will be built. Where will the future "Hennepins" be located? In Japan, or India, or Europe, or here in the USA? If we speak out now--if we make clear that our country is not to be the dumping ground for excess steel capacity from all parts of the world--then the steel industry in the United States can continue to plan to be the "ace in the hole," as in the past, when the chips are down and steel imports suddenly fade away with changing world conditions.

The $150 million cost of our Phase One facilities at Hennepin makes it not only the largest single development in J&L history, but also, we are told, the largest single industrial plant expenditure in Illinois history. Over the years, as the Hennepin plant develops into a fully integrated steel mill, the investment will grow to at least half a billion dollars.

Community responsibilities

We should expect some growing pains as the product of the Hennepin prairie changes from ears of corn to coils of steel. The potential impact of this development on every community within 50 miles of Hennepin is not easy to assess. But we know, for one thing, that it will lead to a higher average income. The J&L payroll in Phase One alone will come to more than $7 million annually. In our first full year of production at Hennepin, we expect that our bill for operating supplies and services, not including utilities, will be in the $2 million range. Most of that money will go directly into the business life of the area.

You can get some idea of the validity of that statement by examining the experience of our general contractor on the job. Hennepin Constructors has been trading with approximately 260 companies and independent businessmen, more than 200 of whom are located in Illinois. Well over 100 are located within a 45-mile radius of the plant site.

We also believe that in time, a larger and younger population will result, as the young people who previously have left the valley in search of better economic opportunities will find an attractive alternative closer to home.

At the community level, an enlightened leadership, both in the village of Hennepin and in Putnam County, with the cooperation of various state and federal agencies, has eased many problems and has made clear that equitable solutions will be found to the problems that are still pending.

To meet the increased need for potable water and sanitary sewage treatment, J&L assisted the Village of Hennepin in the creation of a public water district, which will supply these services to the J&L site and to an enlarged village.

The Village has annexed some 2,000 acres along the river and to the south and east, where future commercial and residential growth is expected to occur, increasing its size 12 times.

Three of the county's school districts have consolidated into one, so that they may all share in the tax income from the county's largest taxpayer--J&L. A new junior college district has been approved by the voters of a four-county area (including Putnam County) by a 10 to 1 margin--the largest ever recorded in an Illinois junior college referendum.

The Village of Hennepin and Putnam County have enacted model zoning ordinances. They are also working on master plans for the orderly development of their communities. Surrounding counties are beginning to take similar action.

All this, we believe, demonstrates a highly developed sense of community responsibility in adapting to the changes that are certain to come with industrialization. For our part, we are encouraging the diffusion of the impact of this change over the widest possible area, so that the entire Illinois Valley may reap the harvest of this industrial "seeding."

We are recruiting most of our employees from among the present residents of the Illinois Valley, training young high school graduates to run a steel mill. We expect that most of these employees will continue to live at their present places of residence, at least for a few years. This, we believe, will minimize the chances of an unmanageable population boom in Putnam County proper, despite the predictions of some planners who project a population of 40,000 in 20 years.

Other industries are certain to follow--suppliers and various service industries, plus the steel customers we will be trying very hard to attract to our site. These companies, too, will be adding to the economy of the communities in which they locate, helping to diffuse the benefits of industrialization over a wide area. We are taking care to avoid a concentration of suppliers clustered closely around our plant site and, most specifically, on the site itself. That land is being reserved almost exclusively for users of cold-rolled and galvanized steel sheets, I can assure you.

It is interesting to us that, independently of the J&L project, other industries have been seeking out the Illinois Valley for expansion or relocation. The variety of these industries portends well for the future of the Valley, because diversification helps to assure the stability of the economy of any industrialized area.

An area "on the move"

This is an area "on the move." Its people are alert to the opportunities and challenges. Its resources of water, economical power, and a fine rail network are being supplemented by an improved highway network and closer markets. It would appear to us that within a generation, this development will extend in a solid belt from Chicago to Peoria at least, perhaps on to St. Louis creating an industrial "megalopolis" to rival any in the United States.

This is the promise we see in Illinois. We are going to do our best to help bring it to fruition, by being an aggressive competitor in the steel business and a model corporate citizen.

My assignment was to tell you about our Hennepin project, and I have digressed somewhat to talk about the entire Illinois Valley. But the two

really are inseparable. The future of the one depends on the future of the other.

J&L deeply appreciates the warm and gracious welcome we have received here in Illinois. It has long been the policy of J&L to be a responsible corporate citizen in every community in which we operate, and we have tried to demonstrate in Illinois that we intend to fully live up to that policy here.

We look forward with anticipation to many interesting years ahead, as the great promise of the Illinois Valley continues to unfold. We are proud to be a part of it.

The Changing Educational Scene in Illinois

RICHARD G. BROWNE*

I am blessed with a very broad subject, THE CHANGING EDUCATIONAL SCENE IN ILLINOIS. This could include changes anywhere from the kindergarten to the university. You will bear with me if I skim over part of this range in a very cursory fashion, in the hope that I can analyze in some depth one or two of the current developments.

The past 20 years

Twenty years ago, I would have dealt chiefly with the elementary and secondary schools, because I had just finished a research chore in that area and was about to embark on another. In 1947, Illinois still had almost 12,000 school districts. The total distributive fund for state aid amounted to only $44 million. The state guaranteed elementary districts only $80 per pupil, $90 in high school districts. The state also appropriated about $60 million to operate its universities and colleges. There was no state scholarship program to assist private higher education, and there was no state aid to the public junior colleges.

Today, we have only 1,340 school districts. State aid is set at $400 per pupil, both elementary and high school, and the state distributive fund for the common schools totals $948 million. State support for higher education, public and private, totals almost $1 billion.

At the level of the common schools, there is still much to be done. There are still 500 to 600 too many districts. Equality of educational opportunity is still not here. Rich districts still spend twice as much per pupil on their generally more-favored children than poor, or even average, districts are able to spend on their more-needy pupils. Too often, the rich districts enjoy the luxury of purely fortuitous tax advantages. Too frequently, inner-city schools are absolutely deplorable--in Peoria, East St. Louis, and a dozen other cities in addition to Chicago. We do not yet have a state board of education and a nonpolitical state superintendent.

Illinois is still far short of the goals set by our recent Task Force on Education. The new foundation level is still $200 per pupil short of the $600 recommended by the Task Force. The recommendations for capital aid have not been implemented. The proposed regional structure has not been established.

For the past 16 years, I have been drawn into work involving Illinois higher education, so I wish to devote the rest of my remarks to that field. As you know, I was deeply involved in the creation of the Illinois Master Plan for Higher Education.

Planning for higher education

Master planning for higher education did not begin in Illinois, although this state was one of the first ten to produce a state plan. Now, virtually all of them have done so. The Illinois Master Plan came because of the 1961 statute creating the Illinois Board of Higher Education, which received a mandate by law to develop a state plan. Work on it began in May, 1962; the Provisional Plan was released in March, 1964; the final Plan was adopted in July, 1964. Legislative approval of the chief features of the plan was given the following year; some 33 bills cleared both houses of the General Assembly (with unanimous votes on final passage in both houses) and were signed by the Governor on July 15, 1965.

But development of the Illinois plan began much earlier. In 1943, the legislature had established a study commission that sponsored the preparation of a dozen scholarly monographs and, in 1945, issued the *Report of the Commission to Survey Higher Educational Facilities in Illinois*.

In 1950, Governor Stevenson secured the services of a staff from the U.S. Office of Education, headed by Dr. John Dale Russell, which reported on *Structure of State Tax-Supported System of Higher Education in Illinois*.

In 1954, Governor Stratton established a Study Commission on Higher Education, chaired by Lennox Lohr of Chicago. This body produced a comprehensive report entitled *Illinois Looks to the Future in Higher Education*. Specific results of this study were the creation of the Illinois State Scholarships and the establishing of a permanent study commission. Both of these moves were made in 1957.

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The permanent study commission was first chaired by Lennox Lohr, but for most of its existence, 1957 to 1961, by Fred W. Heitman. It made a series of comprehensive studies and produced legislation to control "diploma mills." Its chief service, however, was a proposal for the creation of a true coordinating and planning board. While its specific recommendations for coordination proved to be too sweeping for university or legislative approval, they set the stage for the compromise that gave Illinois its first coordinating agency, the Board of Higher Education.

In addition, the Heitman Commission had sought the assistance of the state university presidents in the preparation of a state plan. This led to a scholarly study of Illinois public higher education, which appeared in December, 1960, *Public Higher Education in Illinois*. This document, while of great value in suggesting the guidelines for a state plan, was fairly general in its point of view, and it fell short of meeting the needs for a state plan. But the foundation had been built.

Preparing the Illinois Master Plan

In preparing the Illinois Master Plan, the Board decided (1) that the plan would be indigenous to the state of Illinois and would not follow the pattern used elsewhere; (2) that its formulation would involve genuine participation by several hundred persons representing all segments of higher education, as well as informed citizens; and (3) that it would be formed in an orderly fashion over a period of two years. There were some impatient persons who wanted to produce a hastily prepared plan, but their views did not prevail.

One method used in some other states has been to contract for a small army of experts to come in from outside the state and conduct studies. This had been done in Illinois twice in the previous 25 years, with results that were either nonexistent or meager. It had been done recently in Michigan. Here, and elsewhere, this device has yielded voluminous reports, frequently of enviable scholarship, but rarely resulting in any substantial changes in existing patterns.

The second method, which was the one used in Illinois in 1962-1964, was to have the studies undertaken by volunteer persons organized into committees with specific tasks. Ten such committees were created, each having 6 to 10 members. On each committee there were some technical specialists recruited chiefly from college and university faculties, some from the public, and some from the private institutions. On some committees, there were staff and board members from the two-year colleges.

In addition, each committee included a few citizens who were knowledgeable about higher education. Some of these were board members of colleges--public and private. Furthermore, there were three advisory committees. One consisted of 21 distinguished citizens, none of whom were connected with any institution of higher education. A second committee consisted of 22 faculty members, representing 22 different campuses from all segments of higher education. The third advisory committee consisted of 15 college and university presidents. It is important to recognize the enormous contributions made by these 13 committees. In committee meetings alone, these persons are estimated to have contributed some 20,000 hours of uncompensated service. Besides, there was much homework done. One committee alone extracted from scores of questionnaires the data to fill over 100,000 IBM cards; two major computer installations were saturated for weeks in processing pertinent and useful information.

So what happened?

The Master Plan sought to strengthen all three segments of Illinois higher education. These were, in order of their magnitude, (1) the nonpublic colleges and universities, (2) the state universities and colleges, and (3) the public two-year colleges. While proposals to support each of these segments can be separately identified, albeit with some overlapping, the 48 recommendations of the Master Plan were interrelated and interdependent. Together, they were designed to achieve a degree of symmetry among all the diverse institutions in the state.

Provisions of the Illinois Plan

For the remainder of this paper, I shall describe the provisions of the Plan and the changes that have occurred since, with respect to the first two of these segments--leaving to my friend and colleague Gerald Smith the task of discussing the third. While the changes he will report are the most-dramatic, there have been others worthy of note.

Private higher education

Number. This oldest, and largest, segment of higher education has always exhibited change. Since the first college was established in Illinois (almost 150 years ago), scores of new ones have been created, and a few of the old ones have been abandoned. One should remember that such institutions as Shurtleff, Lombard, Hedding, William and Vashti, St. Viator, Ewing, Jubilee, Albion College, and others were once a part of Illinois higher education, but have now closed their doors. Yet, the number of private colleges and universities in Illinois continues to grow. When we began to write the Master Plan, there were 90 of them; today, there are 95. In 1962, these institutions enrolled a total of 111,769 students. Five years later, they enrolled 139,953--an increase of 25.2 percent. This is

exactly the increase that has occurred, during the same years, at the University of Illinois in Urbana.

Size. The private institutions vary greatly in size. The largest, Northwestern University, enrolls 17,356 students, and its current freshman class is the largest in its history. Although hundreds of applicants were turned away last fall, the plan to hold the freshman class to a total of 1,700 went awry and 1,767 freshmen actually enrolled. Six other private universities enroll more than 5,000 students each. At the other extreme, there are 44 institutions, some of them theological seminaries with fewer than 500 students. Twelve of these enroll fewer than 100 students.

Affiliation. Two-thirds of the private colleges are affiliated with a religious denomination--22 being Roman Catholic, 6 Lutheran, 6 Presbyterian, 4 Methodist, and so on. A number of others were once identified with a religious order but have severed such connection.

Programs. There is great diversity among the nonpublic institutions with respect to their programs. At least six offer full graduate programs leading to the doctor's degree. A score of others offer some graduate work. At the other extreme, a dozen of them are junior colleges and offer only two years of post-high school work. Two new ones of this type have been established recently.

While 34 of the private colleges are primarily teaching the liberal arts, or liberal arts plus music, three of them are single-purpose teachers colleges, 18 are theological seminaries, 7 are technical schools, 9 teach chiefly the fine arts, and 7 are single-purpose professional schools.

State scholarship program. The Master Plan sought to foster this segment, and its diversity, by a number of recommendations--including the first three of the final document. The plan proposed a massive expansion of the state scholarship program, the first to be made since the Plan was instituted in 1957. The Master Plan also recommended a new program of state-guaranteed loans to college students.

The state scholarship program is designed to benefit students enrolling in private colleges. More than 83 percent of the funds provided since 1957 have gone to such students. Prior to the Master Plan, some 5,200 students were having part or all of their tuition paid as they attended Illinois private colleges. The Master Plan raised this to about 11,000. Master Plan--Phase Two has increased this to between 30 and 40 thousand. Because students are eligible for these grants for four years, this latter figure may not be reached until 1970, but it is guaranteed.

Even before these recent increases were fully in effect, and before the Phase Two increases of 1967, the total state grants to some of the private institutions were at the levels shown in the accompanying table (see top of next column). The program is so devised that every accredited college in the state is assured of some grants.

State Scholarship Grants, 1966-67

College or university	Scholarship grants
Northwestern University	$557,007
Loyola	511,350
Ill. Inst. of Technology	389,300
University of Chicago	336,294
Knox College	304,625
Bradley	277,050
MacMurray	264,050
DePaul	221,122
Illinois Wesleyan	188,850
Augustana	174,850
National College of Education	160,566

Loan program. The guaranteed-loan program, initiated by the Master Plan, permits college students to borrow on highly favorable terms, from banks, credit unions, and savings and loan societies. Over 600 lenders are already participating in the program; and in the first six months of its operation, this program approved over 10,000 loans totalling almost $10 million. Phase Two of the Master Plan has increased this program so that it can provide loan assistance to some 90,000 students. When these programs are fully operative, state grants or loans may be provided for as many as 150,000 students, a majority attending private colleges.

Growth. Even before this expansion has become fully effective, the private sector has grown in a healthy fashion. More than half of them, 47 of the 90 existing when the Master Plan was written, have grown at a more-rapid rate than has the University of Illinois in Urbana. It is clear that the Master Plan has served to strengthen many institutions in the private sector, and it has done so without impairing in any way the treasured independence of the nonpublic institutions.

Of course, there are limiting factors on the growth of many private colleges. The cost to the student is only one of these, and the Master Plan has made huge strides toward minimizing this. Many private colleges practice selective admission and set enrollment ceilings that restrict enrollment. Sometimes this is done to implement their educational philosophy (the merits of small enrollments), to augment their academic prestige, or sometimes because of limited facilities for instruction and/or housing. Others are religiously oriented, to the degree that it is inappropriate for many students to apply.

While the private sector enrolls more students in Illinois than is typical throughout the nation, it is a fact of life that its share of students has declined steadily, here and elsewhere. However, the chief factor in this trend has not been the increased enrollments in the state colleges and universities, but in the rapid growth of the public two-year colleges. In any case, the private sector in Illinois continues to enroll more students each year; most of the institutions enroll all the students they wish to have, as evidenced by their rejection of applicants; and the private segment continues to grow and prosper.

Opposition. Despite this circumstance, the key proposals in the Master Plan--Phase Two were opposed by the Federation of Independent Colleges and Universities. I consider this opposition to be misguided and unfortunate. A study group, Committee M, has proposed four additional state colleges to be established to check the alarming growth of the existing state universities and to provide for the increased numbers of college applicants, especially those completing the junior college programs. The membership of Committee M included faculty members from Illinois Wesleyan, Shimer College, the University of Chicago, Roosevelt, and Loyola. Although the Executive Director of the Federation of Independent Colleges appeared before this committee and opposed this recommendation, no dissenting votes were recorded on its adoption. But when the Board of Higher Education submitted a legislative request to plan for only two, not four, additional upper-division colleges, spokesmen for the private colleges voiced bitter opposition. Although they did not succeed in defeating the proposal, they did reach the ears of many legislators, the newspaper editors of the state, and a large number of the citizens.

Myth or reality? In my judgment, the private colleges (some of them at least), are propounding a myth--the notion that college enrollments will not rise as much as expected, that there are large numbers of unused spaces in existing colleges to provide for thousands of additional students, and that the students will choose to enroll in these allegedly partially vacant colleges.

There is substantial evidence available to contravene this view. It includes college-by-college analyses of enrollment ceilings, their admission standards, their tuition rates, their religious orientations, their stated goals and functions, and their present space utilization. These data are all available. They do not support the position taken by the spokesman for the Federation.

This myth has already been used to defeat at least three junior college referenda. As an alumnus of five private colleges, I must say that their advocacy can only hurt the orderly development of Illinois higher education. Nor do I believe they serve the best interests of private higher education.

For the alternative to creating additional state colleges is allowing the inordinate growth of the existing state universities to continue. Evidence is easily available that they have been forced to grow too much and too fast. This has occurred despite the higher admissions standards that are being used and the steady rise in student costs for attendance. In developing Phase Two of the Master Plan, Study Committee L agreed that no university should add more than 1,000 students during a single year. However, six of the state university campuses grew more than that during the past year.

Furthermore, there is clear evidence that the larger institutions suffer when they outgrow the community in which they are located, when their academic campuses become too dispersed, when their per-student costs rise abnormally, and when their instructional methods become less effective. Some or all of these developments occur in very large institutions.

The only defensible way to check such rapid and unwise growth is that recommended by the Master Plan--namely the creation of additional colleges. All segments of higher education should unite in support of this.

State universities and colleges

Number and enrollment. The Master Plan was also designed to strengthen the state universities. In 1962, this consisted of six institutions: the University of Illinois, operating on three campuses; Southern, operating on two or perhaps five; Eastern; Northern; Western; and Illinois State University at Normal. An important achievement of the Master Plan was to add the Chicago Teachers College, with its two, or three, branches to this system. The orderly transition to state control of this institution was a notable achievement. In addition, steps were taken to enlarge its programs and to increase its enrollment. The Plan also proposed funds to acquire a new site for the South Branch.

Along with this enlargement of higher education, the Master Plan provided a strong emphasis on commuter colleges for the Chicago and East St. Louis metropolitan areas. These steps were essential if college doors were to be kept open.

By 1967, the enlarged state university segment enrolled 127,617 students, with most of the increase occurring at Chicago Circle, Edwardsville, and by the addition of the two Chicago colleges to the state system. By 1970, this may be the largest segment of higher education in the state.

Emphasis on upper-level work. But the Master Plan proposed that the state universities devote a greater share of their resources to graduate, professional, and upper-level work and that they begin to curtail their commitment to undergraduate education. This would upgrade the institutions--enhancing their prestige and improving their quality. It would also serve the urgent need for a far-greater number of college teachers, graduate technicians, professional personnel, etc. Phase Two of the Master Plan provides that lower-division enrollments be stabilized in 1970 at the older institutions (and a later date at the universities in the metropolitan areas), so that future growth would all be at the advanced levels.

Progress in this direction has already occurred. While freshman enrollments in 1967 rose by a total of 10,914 in the entire state, the state universities and colleges were responsible for only 193 of this total. Freshman enrollments fell at the University of Illinois, at Southern, at Northern, and at Normal. Meanwhile, these same state universities increased their advanced enrollments by more than 20 percent.

Programs. There have also been dramatic changes in the scope of the programs at the state universities and colleges. The Master Plan set out to encourage such diversity while, at the same time, avoiding the rigidity that has hampered other state plans. New programs of high quality and that are fiscally prudent have been approved for some of the institutions. A Commission of Scholars has been used to cast a knowledgeable eye on each major program proposed.

Consequently, we have now some dozen state universities and colleges grouped into four systems, albeit with sharp differences in each group. No institution is relegated to second-class status. Nor is any assured that it will be allowed to develop through selfish, unilateral decisions.

The hope is that this complex of colleges and universities--the three segments, private higher education, the state universities and colleges, and the public junior colleges--will be able to provide for the tidal wave of students that is surely coming. In 1960, the Census counted 482,000 youth aged 18 to 21 years. In 1970, there will be 722,000. In 1980 there will be 920,000. These young people are already born. To provide adequately for their education and for the further education of the thousands under 18 and over 21 in need of college is Illinois' greatest challenge and its best investment.

The Development of Public Junior Colleges

GERALD W. SMITH*

Illinois has a long period of experience with the public junior college. The oldest is located at Joliet; it was founded in 1901. By 1930, Illinois had six public junior colleges, with one of them operating two campuses in Chicago. These colleges were established as preparatory schools to furnish the first two years of the baccalaureate program; they were closely tied-in with our secondary schools. The need for a more-comprehensive program in the junior college began to be felt during the years of the depression, and it grew to fruition in the years following World War II. By 1961, junior colleges had been established in ten or twelve other communities, and the Chicago Junior College had added five additional branches.

The chain of events

The current, public junior college developments are the outgrowth of a chain of events dating from 1961. In that year, the General Assembly created a State Board of Higher Education and charged it with responsibility for developing a "Master Plan" for higher education in Illinois. Master Plan recommendations reported by the Board of Higher Education in the summer of 1964 included proposals for a system of comprehensive junior colleges, governed by local boards, under the jurisdiction of an Illinois Junior Board as part of a statewide pattern for higher education. A Public Junior College Act and companion bills implementing the Master Plan recommendations passed the General Assembly without a dissenting vote in June, 1965; these were signed by Governor Kerner on July 15, 1965. An Illinois Junior College Board, appointed by the governor under authority of the act, met for the first time on Labor Day, September 6, 1965. The Public Junior College Act is the creature of Master Planning and the united efforts of the Board of Higher Education, numerous study committees, the governor's office, legislators, the junior colleges, the senior colleges, as well as professional and lay organizations.

Major provisions

A review of selected sections of the Public Junior College Act of 1965 may help to clarify some of the major provisions.

*Article I Definitions*1/

"101-2. "The following terms have the meanings respectively prescribed for them except as the context otherwise requires:

"(c) "Class I Junior Colleges": Public junior colleges existing in junior college districts organized under this Act or public junior colleges existing in districts accepted as Class I junior college districts under this Act....

"(g) "Comprehensive junior college program": A program offered by a junior college which includes (1) courses in liberal arts and sciences and general education; (2) adult education courses; and (3) courses in occupational, semi-technical or technical fields leading directly to employment. At least 15% of all courses taught must be in fields leading directly to employment, one-half of which courses to be in fields other than business education."

Article II State Board

"102-11. "Development of articulation procedures. 2-11. The State Board in cooperation with the four-year colleges is empowered to develop articulation procedures to the end that maximum freedom of transfer among junior colleges and between junior colleges and degree-granting institutions be available, and consistent with minimum admission policies established by the Board of Higher Education.

"102-12. Power and duties of state board. "2-12. The State Board shall have the power and it shall be its duty:

"(a) To provide statewide planning for junior colleges as institutions of higher education and coordinate the programs, services and activities of all junior colleges in the State so as to encourage and establish a system of locally initiated and administered comprehensive junior colleges."

Article III Class I Junior Colleges

103-2 (Sections 103-1 through 8 outline procedures for organizing a Class I junior college district.) The following short excerpt from 103-2 is pertinent: ..."If approved (petition to organize a district) the State Board shall submit its findings to the Board of Higher Education for a determination as to whether or not the proposal is in conformity with a comprehensive junior college program...."

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* *Executive Secretary, Illinois Junior College Board, Springfield, Illinois.* Materials summarized by H.J. Schweitzer.

1/ *Illinois Revised Statutes, 1967, Chapter 122.*

"103-17. Admission of students. The Class I junior college districts shall admit all students qualified to complete any one of their programs including general education, transfer, occupational, technical, and terminal, as long as space for effective instruction is available. After entry, the college shall counsel and distribute the students among its programs according to their interests and abilities. Students allowed entry in college transfer programs must have ability and competence similar to that possessed by students admitted to state universities for similar programs. Entry level competence to such college transfer programs may be achieved through successful completion of other preparatory courses offered by the college. If space is not available for all students applying, the Class I junior college will accept those best qualified, using rank in class and ability and achievement tests as guides, and shall give preference to students residing in the district."

Article VI Tuition

"106-2. Attendance of junior college outside of district--Payment of tuition. 6-2. Any graduate of a recognized high school or student otherwise qualified to attend a public junior college and residing outside a junior college district but in a non-high school district or school district maintaining grades 9 through 12 which does not operate a junior college who notifies the board of education of his district by July 1, or by a later date fixed by a regulation of the board of education, of any year in which he thereafter expects to attend a recognized public junior college may, subject to Section 3-17, attend any recognized public junior college in the State of Illinois which he chooses, and the board of education of that district shall pay his tuition, for any semester, quarter or term which commences during the 12 month period following that July 1, from the educational fund or the proceeds of a levy made under Section 6-1 of this Act....

"If a resident of a junior college district or a district maintaining grades 9 through 12 which operates a junior college wishes to attend the junior college maintained by the district of his residence but the program in which the student wishes to enroll is not offered by that junior college the student may attend any recognized public junior college in some other district, subject to the provisions of Section 3-17, and have his tuition paid by the junior college district of his residence while enrolled in a program at that college which is not offered by his home junior college if he makes application to his home board at least 30 days prior to the beginning of any semester, quarter or term in accordance with rules, regulations and procedures established and published by his home board...."

Role and responsibilities

The above quotations from the Public Junior College Act draw attention to three significant purposes and functions. Public junior colleges are expected:

1. *To provide comprehensive programs.*

   a. The state system is mandated to offer college transfer programs comparable to the state universities in quality, and to extent enrollments allow, in the same fields of study for lower-division work. Forty to sixty percent of the full-time enrollments will probably be accounted for in the transfer programs of every college.

   b. It is intended that the colleges shall offer opportunities for study in the general fields of learning for those whose aptitudes, interests, and educational purposes may call for courses and curricula other than the traditional freshman and sophomore years of a four-year college baccalaureate-degree program.

   c. Adult education courses are also included in the definition of a comprehensive program. This encompasses all continuing education and community service programs which may serve the cultural, civic, recreational, educational, and/or vocational interests of the community--either on a credit or noncredit basis.

   d. Occupational education is a primary responsibility of the junior colleges. Occupational, semitechnical, or technical curricula are designed to lead directly to employment.

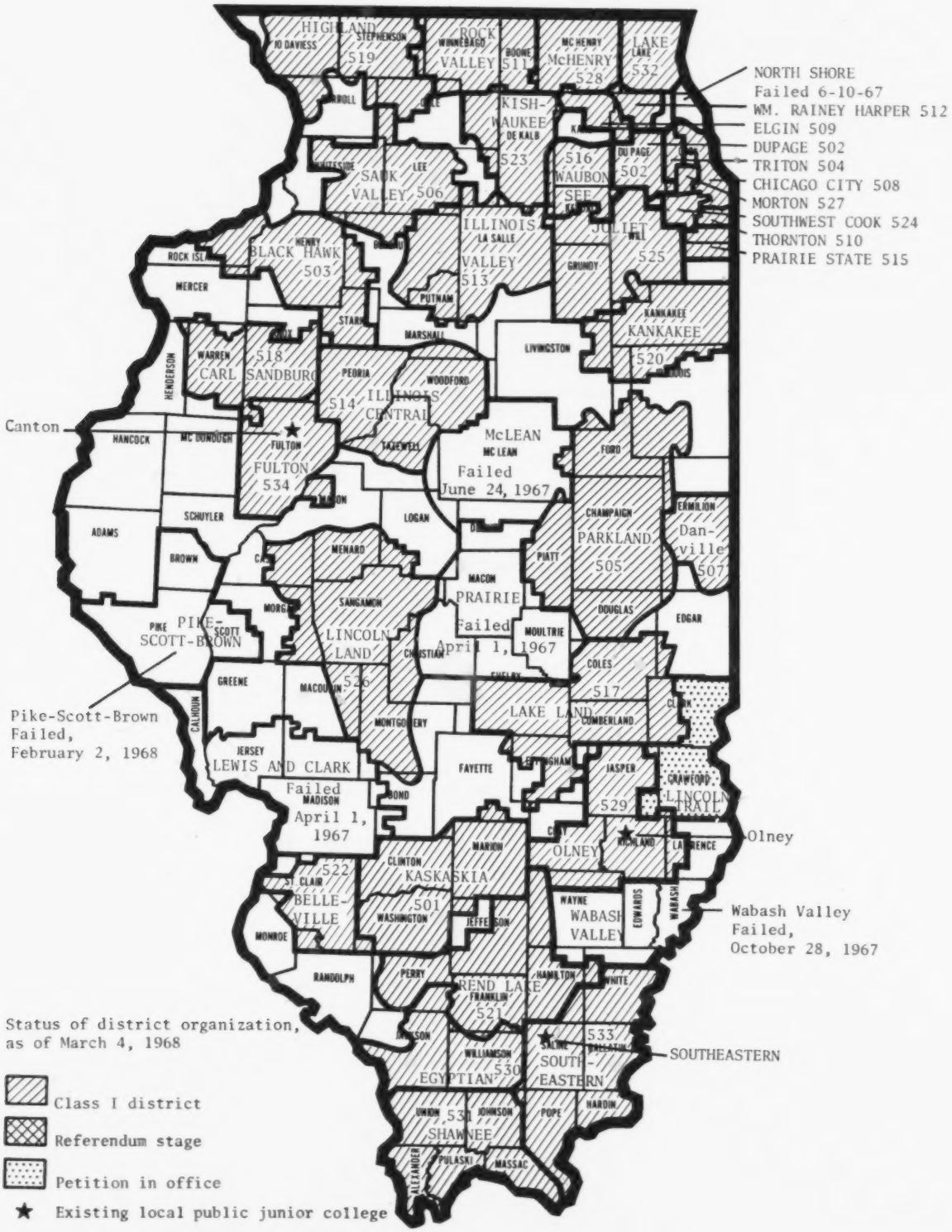
2. *To offer programs to all--open-door admission.*

   Open-door admission is accepted as a basic principle for public community colleges. The comprehensive community college is expected to receive students of high ability who desire to attend the school for their initial one or two years of liberal arts and sciences and preprofessional programs before moving to a senior institution. The college is expected to take those students who would not normally be considered ready for work in a four-year institution, because of weak high school programs or slow maturity, and prepare them for transfer at a later date. Special programs for the under-educated are considered a responsibility of the comprehensive college. High priorities are intended for technical, semitechnical, and occupational curricula. The college is expected to serve students who want a wide variety of short-term courses--some initial, some refesher, and others designed for upgrading skills and knowledge.

3. *To be a part of a statewide system.*

   Junior colleges are an integral part of a state system of high education. Like the public senior colleges and universities, they are intended to serve any of the citizens of the state regardless of place of residence. All persons qualified for any program in a junior college are eligible to seek admission to a college of his or her choice. Like the senior institutions, the junior colleges may adopt reasonable policies and regulations governing admissions and tuition, so long as they are not in conflict with the provisions of the

ILLINOIS PUBLIC JUNIOR COLLEGES



Public Junior College Act. The Act establishes a general principle that state and local taxes are available to support attendance in junior colleges by any qualified student, whether he or she lives within or outside a district. To best serve the statewide function for all, a system of 40 to 43 college districts covering the state is envisioned.

Summary

The genius of the junior college is its potential for flexibility, adaptability, and variety. Its program can be designed to meet the highest standards of traditional college-level work, to offer basic education in technology, to include a wide variety of vocational education, and/or to establish special courses for specific needs--either on a continuing or short-time basis. The value and dignity of the community college is enhanced when its student body includes high school graduates representing the widest possible range of abilities and interests. It is a true community college when it attracts adults ranging from the non-high school graduate to the college graduate. Those responsible for the administration and development of junior colleges should be encouraged to accept the full challenge inherent in this remarkable educational institution.

These projections are based on the current, limited facilities in the junior college districts. New facilities now under construction and to be started within the next 12 months will be occupied beginning in the fall of 1969 and 1970.

Selected Statistical Data, May 22, 1968

District designation	*Number*	
Class I districts	34	
Class II districts	1	(Wabash Valley, Mt. Carmel)
TOTAL	35	
Operating districts 1967-1968	27	
Number of campuses	35	
New districts--opened fall, 1967	7	
New districts--planning to open fall, 1968	6	
New districts--to open fall, 1969	2	

Enrollments[a] (on campus)	*Head count*	*Full-time equivalent (FTE)*
Fall, 1967	81,818	52,746
Fall, 1966	66,630	43,368
Fall, 1965	62,124	39,940
Fall, 1964	52,518	30,025

Projected enrollments	*Head count*	*Full-time equivalent (FTE)*
Fall, 1968-1969	95,000	61,639
Fall, 1969-1970	111,000	72,031
Fall, 1970-1971	130,000	84,175

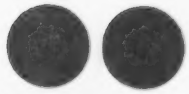
Distribution of student class level by type of institution (Fall, 1967, on-campus head count)

Category	*Lower Division (Fresh.-Soph.)*	
Public	(number)	(percent)
Junior colleges	81,818	42.2
Universities	56,920	29.3
Colleges	4,171	2.1

	Lower Division (Fresh.-Soph.)	
Private	(number)	(percent)
Universities	18,202	9.4
Colleges	18,414	9.5
Professional, technical	2,819	1.5
Junior colleges	7,749	4.0
Proprietary	3,969	2.0
TOTAL	194,062	100.%

a/ Computed-Tabulated-Reported by C.J. Froehlich, Director, Bureau of Institutional Research, University of Illinois, for all Illinois institutions of higher education.

The Growth of Town & Country Church Work in Illinois



DAVID E. LINDSTROM*

When Dr. Schweitzer (representing the Town and and Country Institute Committee) asked me to speak at the 1968 session of the Institute, I was glad to accept for I felt it showed the deep warmth of affection you have felt for me. This request came before I was given the opportunity to go to Virginia Polytechnic Institute. Upon taking the Virginia assignment, and trying to be fair to VPI, to you, and the University of Illinois, I begged off, reluctantly. However, I want you to know that I really wanted to come back. But I cannot get away for the time it would take to come and be with you once more.

How we learned from Wisconsin

The topic assigned to me is a broad one and would involve finding out from each denomination what it has done and is doing in the state relative to Town and Country work. I was assured, however, that I need to cover only that development in the state in which the College of Agriculture was involved. Even this will be incomplete, as I must limit what I say to that which I, representing the College, know about and in which I was involved.
Dr. Schweitzer indicated he wished me to do something like that done by my life-long friend Dr. A.F. Wileden of the University of Wisconsin, with whom I worked in my first years of graduate work and as a budding professional in the field of rural sociology.

Now, if you wish to look through Wileden's paper,[1/] you will see some similarities, but many differences in the things that went on in Wisconsin and in Illinois. I refer to Wileden's paper now and again partly to correlate with national movements in which we were involved or knew about and which thus influenced what was done in Illinois. I also want you to know that I was in Wisconsin as a student and assistant to the man to whom he refers, Dr. J.H. Kolb, my beloved teacher and counselor. Dr. Kolb followed Professor C.J. Galpin, and Kolb revived and kept going a strong program for in-service training for rural pastors. It is not surprising that the recognition of and enthusiasm for such work to be done in Illinois rubbed off a bit on me before I came to this University in September of 1929.

As you follow what I have to say, you will agree with me, I think, that the development in Illinois was somewhat unique--not as good in some respects as that in Wisconsin, but, we feel, better in others. Those differences--especially those for the better--were due, I believe, to the guidance and devotion given by the rural church leaders themselves. The real stimulation to start and continue those sessions came largely from those leaders. For one thing, you will note that the development in Wisconsin was a bit sporadic; whereas in Illinois, the work started in 1931 has continued through the years on the same time schedule.

Another difference between Illinois and Wisconsin development was in the attitude of the College and University administration itself. To my knowledge, for example, the question of violating church and state relations, principles, or prerogatives was never raised. In my experience, the administrative leaders in Illinois have, without fail, encouraged the development--even to supporting the expansion, now and again, of holding regional, district, and county meetings. The prevailing attitude was to look upon the rural church pastor and minister as a rural community leader who, by coming to understand agricultural and rural problems, could be an essential element in aiding rural life development. From the very first, Dean Mumford of the College of Agriculture and such leaders in Cooperative Extension as Director Smith and his associate, Professor J.C. Spitler, gave unqualified sanction and support to our efforts. This has been the case ever since. Later, when rural sociology came into the Department of Agricultural Economics, Dr. H.C.M. Case, Dr. L.J. Norton, and now Dr. H.G. Halcrow, have given encouragement and support to the idea that it was a good thing for the church and for the University to bring rural pastors in at least once a year to study together under their own leaders and resource people from the University community.

From the first, also, it was the rural sociologist who was responsible for working with rural pastors and their leaders in planning programs, promoting attendance, and holding the sessions. The result

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1/ *45 Years of Church Leaders Conferences in Wisconsin*, Town and Country Leaders Conference, Madison, Wisconsin, July 27, 1966, Mimeo.

has been that we were able to continue, year after year, to plan the kinds of programs the rural pastors wanted and from which, I am sure, they benefited. For they have been coming in increasing numbers each year.

Illinois begins

The start was made, in 1931, to add a session for rural pastors to the annual Farm and Home Week program. The thought was that rural pastors could and would come with their parishioners to attend these sessions. We called it a Rural Pastor's and Lay Leader's Short Course. It always has been a two-and-a-half to three-day meeting. Some efforts were made to set the sessions at another time and for longer periods, as was done in Wisconsin; but these efforts did not succeed, even after the old Farm and Home Week was discontinued.

So you see stimulation to keep up those sessions came not only from within the College and University. The rural pastors wanted them, and their leaders backed them up. This was especially true of their national leaders. More will be said about this later.

The significant fact about the stimulation from rural pastors and their leaders was that it came from across denominational lines. Never, to my knowledge, have the Illinois sessions been dominated by any one denomination. Hence, the movement has always been interdenominational, and this aspect has strengthened the program over the years. This was because of the way in which actual planning and promotion were organized. Let me dwell on this a moment.

The influence of early leaders

Some activity had been carried on before 1931. Much of it was under the leadership of Dr. R.E. Hieronymus, then Community Advisor for the University of Illinois, who went from community to community over the state, meeting with town and country leaders, discussing and helping to find solutions to their problems. So when he was approached with the idea of meeting with rural pastors during Farm and Home Week, he was delighted, enthusiastic, and very helpful. Through him, some of the College and University staff were involved, free of charge, a practice which has been followed ever since. I may say at this juncture, that never have we had a member from our staff, on being asked to take part, raise the question of remuneration. It was through Dr. Hieronymus, and others such as Professor Spitler, that I became acquainted with key rural pastors in the state.

The stimulation from rural pastors was, of course, an essential element, insuring the continuance of the movement over the years. I would like to mention all their names, but I cannot. Yet I do want to mention two, who over the years have been stalwart supporters of the movement. The one was the late Reverend George Nell--a Catholic parish priest who for many years lived and served the Island Grove Parish, an open country church near Teutopolis in Effingham County. I remember well my first contact with Father Nell. It was in one of the community leaders' sessions held in connection with district Agricultural Adjustment Conferences initiated by Dean Mumford. He had invited Dr. Kolb of Wisconsin to meet with these committees the year before I came, so the groundwork for rural community extension work was laid in Illinois at this time. Rural pastors were included, and Father Nell was in the session held at Effingham in 1930.

Father Nell was recognized at that time as an outstanding neighborhood and community leader. Those attending were not surprised when he brought out his slides and projected them on a daylight screen to illustrate his work in Island Grove, and this impressed me. The idea of a rural pastor's session at Farm and Home Week was discussed. At the next Farm and Home Week, he was there. He continued his support all through the years, involving the Catholics and bringing support from Diocesian authorities for Catholic participation. Later, when the committee plan for the Short Course was adopted, he was the person selected to represent his denomination, and his suggestions for programs were always timely and pertinent.

Another leader also became a warm personal friend. He was Dr. Ralph Cummins, the Presbyter for the United Presbyterian Church in Illinois. His office was in Champaign. It was through him that I became involved in the work of the Illinois Council of Churches (then called the Illinois Church Council). It was through Dr. Cummins largely that the Council came to support the Pastor's Short Course. It has provided solid backing for the movement ever since, which meant of course, support from all denominations with membership in the Council.

We did not stop there, of course. If time permitted, I could recount the fine leadership from the Lutheran, Episcopal, Disciples, Brethren, Mennonite, Baptist, EUB, and other denominations who stood behind and promoted the movement.

It was through such leaders as Father Nell, Dr. Cummins, and others that leaders in the national and interdenominational area became involved. I will speak more about this later.

The pattern of development

The way was laid open, then, for any denomination to cooperate, and we made it known that any and all rural pastors were welcome to attend the sessions. One of the means agreed on for denominational participation was the setting up of the committee, made up of denominational leaders and rural pastors. I am not sure where

this idea started, but I think it came from the pastors themselves. Names of persons proposed for membership were given by those attending the sessions. Two important principles were involved: (1) to have pastors on the committee who were well acquainted with rural affairs and (2) to have the selection sanctioned by the denomination's governing body. Thus, the members of the committee were vested with authority from the denominational legitimizers to act on the committee. The University, strangely enough, was content to select only one representative to sit on the committee. As already indicated, this person has always been and is now a rural sociologist from the College of Agriculture.

You may discern, from what I have said, that a pattern of operation developed early in the movement, one that has continued through the years. The committees, getting their cue from attendance in denominational meetings held during the annual sessions, were entrusted to make policy and program plans, to find speakers and leaders for the sessions, to encourage attendance, and to urge other denominations to join them in this ecumenical and cooperative effort. From time to time, the committee saw fit to provide continuing education in the form of district or county meetings, but this has not been done continuously over a very long period of time.

One of the significant series was the one held with the cooperation of the Soil Conservation Service and the Cooperative Extension Service. This activity grew out of a widespread realization on the part of pastors and their lay leaders that farmers were custodians of the fertility of the soil and were entrusted with a stewardship that should be guarded, built up, and nurtured.

Interdenominational cooperation made possible well-planned programs as well as the means of bringing in leadership. An agreement was reached, rather informally, that leaders selected from the agricultural or rural life area of competence should be provided by the University and/or the College of Agriculture and that leaders selected to discuss the rural church problems should be provided by the denominations. In the latter case, it was significant that agreement was easily reached, and suitable arrangements were made so that no one denomination would be called on repeatedly to supply such resources. They took turns, with the denomination accepting the task of getting the speaker bore the expense of bringing him to the campus.

It was at this point that the denominational leadership was brought in. As you all know (and as recounted by Dr. Wileden), national cooperation had developed. Not only were there rural life departments of national bodies, such as that connected with the National Lutheran Council or that related to the Catholic Rural Welfare Conference, but there was the interdenominational Town and Country Committee of the National Council of Churches. Through the cooperation of such groups, we were able to enlist and bring in such leaders as Dr. Dawber, Dr. Rich, Dr. Snyder, Dr. Schroeder, Dr. Hager, Dr. Samuelson, Dr. Randolph, and Msgr. Ligutti during our first years of activity. Others came in later. Most of you know and revere one of our own men who lived in Champaign, Msgr. O'Rourke; and an Iowa rural minister now elevated to broader responsibilities, Dr. E.W. Mueller.

We did not stop, however, at this point. Knowing of the fine work being done for the rural church by the Farm Foundation and by agriculture journalists, we called on such men as Dr. Joseph Ackerman and Paul Johnston.

The committee's role

The continuance of the Rural Pastors and Lay Leaders Short Course[1/] depended in large part on promotion. Here, too, the committee took major responsibility. In some cases, committee members sought and secured scholarships from their national rural departments, enabling many rural pastors who otherwise could not have done so to attend the sessions. They also used their denominational and interdenominational channels to send notices of the program to all rural pastors.

Thus, the committee was effective in bringing rural pastors to the sessions. The Cooperative Extension Service, too, has played an important part. For example, the Agricultural Editors Office[2/] helped reach news agencies, radio, and TV. The county Extension offices helped to enlist the advisers' efforts in publicizing the event.

Philosophical background

The philosophy back of the whole movement originated, I feel, with the Theodore Roosevelt Country Life Commission. It was expanded and elaborated by discussions in the sessions of the American Country Life Association--in meetings called for rural church leaders by the Town and Country Departments of the National Council of Churches, through the work of the Farm Foundation, and by the excellent contributions made by such denominational groups as the Methodist National Rural Life Conference and the National Catholic Rural Life Conference.

At this point, it may be well to note the basic "findings" of the Country Life Commission, that is, that the country church is intimately related to the agricultural industry, that the great spiritual needs are higher personal and community ideals, and that the rural church has an indispensable function to perform as the conservator of morals. These ideals emerged in the year 1910. Today, as part of our concern with rural development and the rural church, we see the need to look at the "state of our society" if we are to get the whole picture of problems impinging upon rural life. In view of the increasingly complex problems facing rural life, it is wonderful that church and state leaders have come together--as they did in State of Society Conferences in Lincoln, Nebraska, and more recently at

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1/ *Now called the Town and Country Church Institute.*

2/ *Now called the Office of Agricultural Communications.*

the University of Illinois--in an effort to help church administrators see the total picture. These conferences have given great encouragement to the rural church movements and to the Town and Country Church Institute in Illinois.

A look ahead[1/]

Dr. Lindstrom has sketched for us the origin and development of Town and Country church work at the University of Illinois. The record is enviable. We are indebted to many rural church leaders in Illinois and throughout the nation for their contribution to the University's program.

Looking back over the years, one is impressed by the improvements that have come in Town and Country church work. Rural ministers today are better trained, numerous mergers of small congregations have occurred, the number of small churches has been reduced, programs in the remaining churches have been improved, and the various denominations have done a good job of bringing their resources to bear on the problems of the rural church.

We may logically ask whether there continues to be a need for the land-grant university to carry on in-service training programs for rural ministers. I believe there is. While it is true that many old rural-urban differences are rapidly disappearing, we are witnessing a growing concern over conditions in our rural communities. The Report of the President's Advisory Committee on Rural Poverty and public interest in achieving a more-favorable rural-urban balance have contributed to this concern. The adjustments taking place in agriculture, the changing economic base in many communities, the problems of both rapid population growth and population stagnation or decline continue to challenge the church as well as other social and economic institutions in the rural community.

1/ *By H.J. Schweitzer, Associate Professor, Rural Sociology Extension, University of Illinois, Urbana.*

As a public institution, the land-grant university with its reservoir of resources is in a unique position to help the leaders of community institutions understand the changes that are taking place. It can bring to church leaders the study and research findings, and it can offer them opportunities for group study and discussion. It can also provide a forum on rural problems for pastors and lay leaders of every denomination and faith, bringing about greater understanding between church leaders and the University community.

Undoubtedly the format and the program of future Institutes will change as the task changes. Rural and urban problems will be viewed together rather than separately. This does not mean that rural communities and rural churches will receive less emphasis, but that their problems and opportunities will be considered in the light of our growing urbanization and industrialization. I hope that in the years ahead, we will attract more lay churchmen and community leaders; also, that we can have a "Church and Community Institute"--in fact as well as in name.

The Institute Committee has been a vital interdenominational force in planning our programs, and I trust we will be able to get even more denominational representation on this committee. It is essential that we continue to get the interests and concerns of both pastors and laymen incorporated into our program-planning process.

Finally, in the years ahead I hope we can get an even-greater involvement of the University staff in both the planning and the implementation phases of our Town and Country Church Institute. We have many staff members in all of our departments who are interested in the Church and in the nonmetropolitan community. They are willing to help us. We need only to devise better ways of involving them.

In conclusion, I feel the task of building better communities is a continuous one. Both the University and the Church have vast resources to contribute to this effort. I am confident that together, we can continue the effort that Dr. Lindstrom has just described.